THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15.

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From a notice in the Eclectic Review, for September, of the "Incarnation, and other Poems," by Thomas Ragg, we copy the following for the Churchman.

'Adam, where art thou? monarch, where?
It is thy Maker calls;
What means that look of wild despair?
What anguish now enthrals?
Why, in the wood's embowering shade,
Dost thou attempt to hide,
From him whose hand thy kingdom made,
And all thy wants supplied?
Go hide again, thou fallen one!
The crown has left thy brow;
Thy robe of purity is gone,
And thou art naked now.

'Adam, where art thou? monarch, where?
Assert thy high command;
Call forth the tiger from his lair,
To lick thy kingly hand;
Control the air, control the earth,
Control the foaming sea;
They own no more thy heavenly birth,
Or heaven-stamp'd royalty.
The brutes no longer will caress,
But share with thee thy reign;
For the sceptre of thy righteousness,
Thy hands have snapp'd in twain.

'Adam, where art thou? monarch, where?
Thou wondrous thing of clay;
Ah, let the earth-worm now declare,
Who claims thee as his prey.
Thy mother, O thou mighty one,
For thee re-opes her womb;
Thou to the narrow house art gone,
Thy kingdom is thy tomb.
The truth from Godhead's lips that came,
There in thy darkness learn:
Of dust was form'd thy beauteous frame,
And shall to dust return.

'Adam, where art thou? where! ah where?
Behold him raised above,
An everlasting life to share,
In the bright world of love.
The hand he once 'gainst heaven could raise,
Another sceptre holds;
His brows where new-born glories blaze,
Another crown enfolds.
Another robe 's flung over him,
More fair than was his own;
And with the fire-tongued seraphim,
He dwells before the throne.

'But whence could such a change proceed?
What power could raise him there?
So late by God's own voice decreed
Transgression's curse to bear.
Hark! hark! he tells—a harp well strung
His grateful arms embrace:
Salvation is his deathless song,
And grace, abounding grace;
And sounds through all the upper sky
A strain with wonders rife,
That Life hath given itself to die,
To bring death back to life.'

BIOGRAPHY.

From the Christian Observer.

WILBERFORCE.

It has been the lot of the conductors of the Christian Observer, in the course of more than thirty years, to raise memorials over the tomb of many eminent servants of Christ and friends of mankind; but without disparagement to any other name, however highly and justly esteemed, never was their difficulty so great as in endeavoring to express the thoughts and feelings which arise in connexion with that of Mr. Wilberforce. He was one of those remarkable individuals who are raised up from time to time to give a new and permanent stamp to the concerns of large portions of mankind; who have not passed through life and left behind them no distinct record of their existence; whose name is traced upon the tablets of history, and is blended with the affairs of mighty nations. In the application of this remark to Mr. Wilberforce, we do not allude merely to that great question of justice, religion, humanity, and national policy, with which he is most currently and popularly identified; but also, and we might say more particularly, to the influence of his character and conduct as a Christian, which affected, to a degree far beyond what ordinarily falls to the lot of an individual, the moral and spiritual habits of his contemporaries, and through them of posterity. We shall have occasion to advert to this matter in the remarks which we purpose introducing in relation to him as a Christian senator, and the author of the "Practical View of the prevailing Religious System of professed Christians in the higher and middle classes in this country, contrasted with real Christianity;" one of the most valuable and useful publications of this or any age, and which, by the blessing of God, has been rendered the instrument of religious benefit to multitudes of persons, who could not be induced to look into any religious book which came before them less strongly recommended.

We are not disposed to draw up too hasty a memoir of such a man. The chief features of his public life are, indeed, already before the world in many forms; and a fuller and more personal narrative, compiled from authentic documents and recollections, and including selections from his correspondence, is, we understand, in contemplation by his family. There will, therefore, be no deficiency of interesting materials with which to combine those reflections and statements which may occur to ourselves in connexion with the memory of this beloved and revered friend, and ample opportunities will occur for resuming the subject. In the meantime, and in the absence of the full and accredited narrative which we may hope for, we shall transcribe for the information of those of our readers who are not acquainted with the general outline of Mr. Wilberforce's life, a very interesting account of him, which has been communicated, apparently from an authentic source, to the Christian Advocate. There may be a few minor errors in the narrative, and some of the statements might furnish occasion for comment; but we transcribe the whole as we find it, gratified in laying before our readers so able and eloquent a sketch, and doubly gratified at the preference which the writer gives to the religious portion of his friend's character above those splendid qualities, and even those amiable and philanthropic virtues, which beautifully harmonized with it, but had been a delusive substitute for it. The following is the narrative.

"The loss of private friends is too absorbing an event to be immediately instructive. It is too long before the wounded feelings of the survivors will permit that calm retrospect which first teaches resignation, and then guides the thoughts to eternity. The vivid recollection of features that we loved and last beheld convulsed in the agony of approaching dissolution; the memory of recent kindness, of domestic enjoyment, gone perhaps never to return; the fond, endearing associations of a long, united home, now for the first time severed and dispersed; all combine to raise painful and tumultuous emotions, inconsistent with that tone of deep and solemn interest with which we contemplate the loss of our public men.

Few, indeed, could be mentioned whose names are more calculated to elevate the mind to a devotional, as well as an affectionate temperament, than Mr. Wilberforce's. He was intimately connected, in the remembrance of every man, with all that is great and good. He was a bright star in that galaxy of talent that shed a lustre over our political world at the end of the last century. He shone with brilliancy in our senate, even when men were dazzled with the splendor of Pitt and Fox. He was the ornament of society when Burke was in the meridian of his glory, and Sheridan in his zenith, and Canning in the spring of his radiant career. But honors like these were the least that distinguished the course of this venerated man. He achieved for himself a triumph far more illustrious, even for its earthly value, than all that eloquence, or learning, or wit, can obtain for their possessors. At a time when religious sincerity was not understood in the higher walks of life, and piety was stigmatized in aristocratic circles with scarcely less reproach than in the days of the Second Charles; when the heat of politics and the rage of party almost excluded Christianity from sight, and banished her professors from fashionable life; Mr. Wilberforce, with a courage and a consistency worthy of an apostle, exerted himself, by his writings and his example, to work a moral reform in the sphere in which he moved: and his exertions were crowned with success. He established around him a circle of pious men, which has gradually, but constantly, been extending itself, till it has at length included within it many, as we hope, of our distinguished characters in every class of life, political, literary, and scientific. With many shades of difference in opinion, and even perhaps in principle, there is undoubtedly a large body of men now existing, who take a prominent part in every scheme of benevolence or religious instruction, and who have acquired for our country a reputation for charitable and pious exertions beyond that of any other nation in the world. We attribute the merit of this, under the blessing of God, more to the example and influence of Mr. Wilberforce, than to any other secondary cause. While others have given to him that meed of praise which is justly his due, for his great exertions in the cause of the enslaved negro, we have always considered this to be his highest honor, and one which will shed a glory on his name, when the existence of colonial slavery is a mere matter of historical research.

We have endeavored to glean a few facts of the biography of this celebrated man, to satisfy the anxious wishes of our readers.

His ancestors for many years were successfully engaged in trade at Hull. His great-great-grandfather was a Mr. William Wilberforce, who was one of the Governors of Beverly in the year 1670. The grandson of this gentleman married Sarah, the daughter of Mr. John Thornton, about the year 1711; and hence, we believe, originated that intimate connexion with the Thornton family which continued to the end of Mr. Wilberforce's life. There were two sons and two daughters, the issue of this marriage. William, the elder son, died without issue in the year 1780. Robert, the younger, married Miss Elizabeth Bird; the aunt, as we believe, of the present Bishops of Winchester and Chester. The late Mr. Wilberforce was the only son of Mr. Robert Wilberforce. There were two daughters, Elizabeth and Sarah: the former died unmarried; the latter was twice married, first to the Rev. —— Clarke, and then to Mr. Stephen, the late Master in Chancery.

Mr. Wilberforce was born at Hull in the year 1759, in a house in High-street, now the property of Mr. Henwood. He went to St. John's College, Cambridge, as a fellow commoner, at the usual age, and there formed an intimacy with Mr. Pitt, which remained unbroken to his death. Mr. Wilberforce did not obtain academical honors: and, in fact, such honors were rarely sought at that time by those who wore a fellow commoner's gown: but he was distinguished as a man of elegant attainments and acknowledged classical taste. Dr. Milner, the late president of Queen's College in the same University, was another intimate of Mr. Wilberforce, and accompanied him and Mr. Pitt in a tour to Nice. We believe Miss Sarah Wilberforce was also of the party. This little event deserves particular mention, even in this hasty memorial of him; for he has often been heard to acknowledge that his first serious impressions of religion were derived from his conversations with Dr. Milner, during the journey. Milner was a man worthy of the proud distinction* of having thus led Mr. Wilberforce's mind into paths of pleasantness and peace.

Mr. Wilberforce was chosen as the representative of his native town as soon as he attained his majority. We first find his name in the Parliamentary Journals in the year 1781, as one of the Commissioners for administering the oaths to members. We believe he represented Hull for two, if not three parliaments. He does not appear to have taken an active part in the business of the House till 1783, when he seconded an address of thanks on the Peace. The next occasion on which he came forward was in opposition to Mr. Fox's India Bill, in 1783. We have never seen any report of his speech, we have heard it mentioned in terms of approbation, but as marked with more asperity of style than generally characterized his oratory. It cannot but be interesting at the present time, to find that in 1785 Mr. Wilberforce spoke in favor of a Reform in Parliament, when that subject was brought forward by Mr. Pitt. The plan then suggested was infinitely short of that which has since been carried into effect. Mr. Pitt proposed to suppress thirty-six decayed boroughs; to distribute their members among the counties; and to establish a fund of one million for the purchase of the franchise of other boroughs, to be transferred to unrepresented towns. It is worthy of remark, that Mr. Fox, who avowed himself favorable to the principle of reform, but resisted the plan of purchasing it, complained of Mr. Wilberforce for not taking the 'most conciliatory mode' of acquiring strength in the cause, and for 'reproaching characters of the greatest weight in Parliament.'

In the following year, Mr. Wilberforce succeeded in carrying through the Commons a bill for amending the Criminal Law. It was crude and imperfect in its form, and opposed by Lord Loughborough in the Upper House, principally for this reason. It was rejected without a division. Its principal object was to give certainty to punishment; but, if we may judge from Lord Loughborough's comments upon it, it reflected more credit upon Mr. Wilberforce's benevolent feelings than upon his legal skill: nor is this improbable; Mr. Wilberforce was not a man to subject his enlarged views to the trammels of special-pleading precaution. It is not, indeed, likely, that he was qualified by any professional study for that petty dexterity which is necessary to adapt legislation to the correction of abuses strictly legal.

It is instructive to observe the early parliamentary career of this great man. If there was a being gifted with more than human kindness, it was Mr. Wilberforce. His tone, his manners, his look were all conciliatory, even to persuasive tenderness: yet we have already seen him reproved for undue severity by Fox, and we next find him tutored in meekness by Pitt! In 1786, in a debate on the commercial relations with France, Burke had provoked Mr. Wilberforce into some acrimony of retort, when Mr. Pitt checked him for his imprudence, telling him 'it was as far beyond his powers as his wishes, to contend with such an opponent as Burke in abuse and personality.'

(*To be continued.*)

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* Dr. Milner would not have approved this phrase.

DOCTRINAL.

DIVINE AGENCY.

The subject of Divine Agency is one of the most important that can be pressed on the attention of a Christian community. Without a clear and habitual perception of the necessity of this agency, "from which all good desires, and all just works do proceed," which is necessary to suggest and give efficiency to every holy purpose, personal piety cannot be sustained and Church counsels inevitably languish. It is the tendency of the 'natural man,' to restrict his views to secondary causes, and confide in his money, his strength, his eloquence, his efforts, and his other means and abilities for the accomplishment of his purposes; and never has the tendency been more alarmingly developed than in the present practical age, when the spirit of human enterprise infuses itself into every Christian measure. We cannot therefore be too often reminded, or too deeply convinced, that it is the distinctive glory of the spiritual man to be brought into communion and intercourse with, to be brought to recognise and realize his entire dependence upon the First Cause. We call it what facts have proved it to be, the distinctive glory of the spiritual man; but were it within the reach of the natural man, it would be seen that the first requisite of Christianity is the last attainment of philosophy; that the ground-work of evangelical piety is the summit of philosophic elevation. Herein must consist our strength. If we would have our own life and character, if we would have the principles and practice of our fellow-creatures conformed to the "good pleasure" of God, we must not only believe, but the feeling must be habitually uppermost in our mind, that it is the Holy Spirit that worketh within us both to will and to do, according to his good pleasure. In all his efforts the Christian must feel that he is not any thing of himself, and be ready to exclaim, "I will make mention of thy righteousness, even of thine only."

With these views we lay before our readers the following extracts from a sermon of the late Robert Hall. We do not commend it to their attention for its bearing on missions alone, (though in this view it deserves the most serious considertion) still less for its reference to foreign missions, but for its luminous exposition, its logical defence and its eloquent enforcement of the doctrine of Divine Agency in its restricted and orthodox sense. We would have the reader consider it as covering the whole ground of Christian effort. Particularly would we have him bear in mind the subject of education; and happy shall we be if any parent or guardian of youth is brought by its means to pray more fervently for that Holy Spirit, without whose fructifying grace he *must* plant and water *in vain.*

'Wherever the apostles had any distinguished success in the ministry of the Gospel, they certainly remind us of its being effected by a divine agency. If they preached with success at Antioch, where it appears that their ministry was attended with great benefit, it is announced in these words: "And the hand of the Lord was with them." When Paul had preached the Gospel to the Heathen, after having been committed with Barnabas to the work of the Lord to which they were sent, they represented to the Church "how God had opened a way to the Gentiles:" and the Jewish Christians were compelled, we are told, to magnify the grace of God in communicating this blessing to them; and they did it in these words: "Then hath God also to the Gentiles granted repentance unto life." If Lydia was converted to the faith of Christ, we are told it was because "the Lord had opened her heart to attend to the things that were spoken." How clear and decided, again, is the language of Paul, when speaking on this subject!—"Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, but God gave the increase: so then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." Sincere preachers of the Gospel, then, as far as they have been successful in the work, even from the very beginning, from the first communication of divine truth, have uniformly represented it as the work of God, as the work of his Spirit, independent of the instrumentality which he employed in the ministry of the word: those instruments themselves considered it as the work of God to confer success on their labors by the power of his Spirit. It is evident, from the nature of the thing, that it must be so; for, considering the state of man, it is impossible to suppose that any thing less than a Divine Power can change the heart. If the state of man be a state of trespasses and sins,—if "the carnal mind be enmity against God,"—how is it possible that from such elements as these can spring pure and ardent love to the Divine Being, but in consequence of a Divine Power? "Who can bring a clean thing out of an unclean?" Were it the design of God merely to build on a foundation already laid, one might talk of the efficacy of human suasion; but when that which is to be done is to pour new life into the soul, to give "a new heart," to plant new seeds in a soil where all has been barrenness and desolation, to turn the waters into new channels, to effect a total change of heart and character,—what can accomplish all this but an almighty power? Hence the Scriptures represent it as a creation of new organs; giving eyes to see and ears to hear, that we may see, and hear, and understand, and feel as we never did before. It is represented as quickening the dead, and this "according to the working of his mighty power which he wrought in Christ Jesus when he raised him from the dead." Thus "we are God's workmanship, created in Christ Jesus unto good works." Faith is the great principle of this change, and *it* is "the gift of God," and is of grace; for, "by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." "To you," says the same Apostle, "it is *given*, not only to believe on him, but also to suffer for his sake." What is more manifest than that this language implies that believing is always the effect of divine grace? We allow, indeed, most cheerfully and thankfullly, that the Gospel is the instrument of God, and wonderfully fitted by him for his work; but even *it* is nothing more than an instrument; and when it is successful, and baffles every human effort exerted against it, it is because it is wielded by an omnipotent arm. The Gospel of God, when directed by the wisdom of God, and urged by his energy, none can withstand.

Human suasion can operate only on principles which already exist. When Demosthenes, by his powerful eloquence, excited the Athenians to combat, he only called into action, by a skilful grouping of motives, and an appropriate exercise of his genius, principles already existing, but which had lain dormant. He created nothing new; he transformed them not into new creatures; but only roused and stimulated those principles which had animated the bosoms of nations in resisting tyranny in every age. But when the apostles went forth to preach faith in Christ, they enforced and demanded, if I may so say, a state of things of which there had been no instance: they proposed to make a change in the mind and heart of man to which there was no natural tendency; they required a creature "dead in trespasses and sins" to awake to Christ; they proposed to convert him into a devoted servant, a subject most loyal, most affectionate and ardent: and how was it possible that any mere human art or force could effect such changes as these?

It is worthy of observation, that those who have had the greatest success in preaching the Gospel in heathen nations, as well as in Christian lands, have ever been the most deeply convinced of this important truth; a truth they enforced in every stage of the progress of the Gospel, and which, instead of producing discouragement, only awakened greater ardor: their strength appeared only to lie in an implicit confidence in Him whose energy is all-sufficient, and who has so fully declared his willingness to exert it. Thus, Brainerd, and Schwartz, and Eliot, and those in every age who have had the greatest success in turning men to righteousness, have been the first to declare that they were nothing. They of all men, most ardently implored, and most entirely depended upon, the agency we are now contemplating; and their success appears to have been more in proportion to their earnest solicitude in seeking this blessing, this divine agency, than to any other cause whatsoever. Now, if we see men accomplish a great and extraordinary work, and those who are most successful in it ascribing their success to a particular cause, would it not be presumption in us, who know nothing of the matter, to doubt their testimony? If success were to be considered a test as to the manner in which the effect has been produced, in what other instances are persons who are mere spectators, who have taken no care to collect information on the subject, held to be better judges than those who have "borne the burden and heat of the day," and have had, in proportion to their success, the deepest consciousness that they were nothing,—that they merely "planted and watered, but that it was God who gave the increase?"'

'There are two reasons why we are in danger, even if we believe this doctrine, of losing sight of its true bearing and importance.

In the first place, one reason why it is difficult to depend, as we ought, on the agency of the Spirit, and yet continue active, is, that it is not matter of consultation, and that it cannot immediately and directly enter into the regulation of the choice of expedients, or the adoption of measures. It is altogether an affair, a secret, of the Divine Being: it cannot in any degree be subjected to our control, and therefore it cannot be the subject of our counsel. We are called upon to exert ourselves as much in the same way, to employ the same sort of instrumentality, to set on foot the same means, as though there were no such doctrine existing in our creed, and no such expectation existing in our minds. The consequence is, we are very apt to lose sight, even while strenuously attending to our duty, in some measure of that mysterious and divine agency on which the success of all our efforts must depend. The most busy husbandman is not always the one who sees most clearly his dependence on the sun or the rain: and while good men may be exerting their utmost prudence, and their utmost zeal for the diffusion of Christianity among the Heathen, they are in great danger of losing sight of their dependence on the invisible agency of the Divine Spirit, in directing their attention exclusively to the apparatus they are setting in motion.

Another reason probably is, that this is an invisible power; whereas our own actions and plans are objects of distinct observation. The energy of the Divine Spirit is to be seen only in its effects. It is a mysterious, hidden agency; whereas the plans we form furnish objects of sensation and observation: and such is the miserable littleness of the human mind, after all, that we are more struck with "sparks of our own kindling," than with the light of heaven; more occupied in looking at the instrumentality, than in impressing upon our minds the mysterious and potent energy of the Almighty. It is one thing to *believe* that there is an agency of the Spirit, and gifts and graces of the Holy Ghost, to render Christianity beneficial to men; and quite another thing to have *a deep and practical persuasion* of it, and to regulate all our feelings and expectations on the momentous subject of converting the world, by a continual reference to this most interesting truth.

Here, then, permit me, for a few moments, to point out what appears to be the proper practical improvement of the truth, that the success of missions depends on the agency of the Divine Spirit. If this be a fact, my brethren, it necessarily teaches us our entire dependence on God, and, consequently, it ought to engage us to attempt the work of evangelizing the Heathen, with the greatest humility, and the most profound annihilation of self; with a perfect renunciation of our own strength and of our own resources. These are absolute prerequisites to a true dependence on God. While we use our own resources, we must, in a measure, distrust them, and pray to God that we may use them aright. We can do nothing toward putting in motion the only agency from which any permanent result of the right kind can flow. I say, nothing, absolutely nothing: and yet we must exert our instrumentality; for mere instruments are nothing apart from the divine agency included in the promise. Separate from the hand which wields us,—from the volition of the Divine Being,—and from the agency of that Spirit which is included in this promise,—we are, I repeat it, absolutely nothing. Any false confidence, therefore, such as suggests itself probably to men who have been teachers of other sciences,—any of that elation of mind, or confidence in our own strength, which has given, perhaps, nerve and elevation to human courage,—is out of place here. The Apostle was the greatest of all men in this matter: but how was he affected? He tells the Corinthians that he was with them "in weakness, and in fear, and in much trembling;" his work was watered with tears and with prayers; he felt himself a worm in the presence of the great Agent: and hence it was that he was enabled to "thrash mountains." There was always in his mind a deep sentiment of humility and a powerful conviction of the presence of the Divine Being.'

'It necessarily results from the doctrine of the text, that all dependence on any other resource than that of the communication of the Spirit will be found to be delusive, when the Divine Being shows us what work is his own. To "put our trust in an arm of flesh" is to renounce our dependence upon him. There cannot be a double dependence, any more than a double adherence. It is true men must be employed; but the fact of their dependence on the Spirit of God should be ever recognised. "The gold is mine," saith the Lord, "and the silver is mine." Let us not speak on this all-important subject in such a manner as to lead to the idea that the obtaining of money, and the setting in motion a vast apparatus, is all that is necessary to secure the salvation of the Heathen. Any language like this is in direct opposition to the doctrine of the Scriptures. If the Spirit of God be the great agent, —if it is his work, and his work alone, and the whole is accomplished by the energy of that mighty Spirit,—how can we secure success by any other agency? If we should depend on the accumulation of any property far beyond our present resources, and the Divine Being were to withdraw from us his sacred and enlivening influences, he would leave us in the same situation as he did the Jews when he said, "Where are thy gods that thou hast made thee? let them arise, if they can save thee in the time of thy trouble." (Jer. ii. 28.) They might multiply instruments and extend their labor, but they could not secure the salvation of a single soul,—they could not deposite *in the heart* a single sentence of divine truth,—they could not form one holy disposition: but if the Spirit of God be "poured out upon us," as we have reason to believe it will be at some time, every other instrument will be subordinated, and must be; and then it will be found that the Divine Being, when he has poured out his Spirit, will never suffer an adequate quantity of property to be wanted. He who has given the Spirit will never suffer his work to be stopped by the want of the riches of the earth; he will sooner turn the very stones of the street into the precious metals, than suffer the means to be wanted of carrying on this work. My brethren, if we can once draw down the Spirit of God on our Churches, the rich will contribute their property; the pious will contribute their prayers, and so much of their property as they can afford; and the leisurely will give up their time. This divine agency, when its effects are once really felt in the heart, will enlist into the service every power which men possess, and will compel it to yield its quota. "Thou shalt see, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. All the flocks of Kedar shall be gathered together; the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory."'

BIBLICAL.

FAMILIAR ILLUSTRATIONS.

The Quails.—(Num. xi. 31-35.)—Infidels are exceedingly fond of attempting to disprove the miracles of Scripture. And their misplaced wit has sometimes been directed to the supply of quails to the Israelites. But what are the facts of the case? Simonds' "*Voyage en Italie et en Sicile,*" published at Paris in 1828, says, "The quantity of quails, and other birds of passage, which in the course of their annual emigrations from one side of the Mediterranean to the other, fall down exhausted on the island of Cassiri, is so great, that the tithe of this singular description of harvest forms alone the principal part of the whole revenue of the Bishop. The miracle, however, even now is not removed. It consisted partly in the unusual quantity of birds constituting this flight, and partly in the powerful nature of the wind which brought them to that spot, at that particular time."

The Foolish Farmer.—(Luke xii. 16-20.)—The late Rev. John Cooke, of Maidenhead, when once travelling, fell in with a rich farmer, who was very unwilling to listen to any serious remarks which he was disposed to make, and at length said, with a sneer, "I don't like religion, and I told you so."

"You are not a singular farmer, Sir," replied Mr. Cooke, "I have read of one whom you greatly resemble. The farmer to whom I allude, finding his ground very productive, and his barns too small, resolved on building larger barns and filling them; and saying to his soul, '*I have many goods laid up for many years, take thine ease; eat, drink, and be merry. But* God *said, Thou fool! this night shall thy soul be required of thee; then whose shall be those things which thou hast provided?*' Now, Sir, I think you must see yourself in this picture. Here is a farmer, very rich,—living to himself in health, ease, and pleasure, 'without God in the world.' No doubt his neighbors envied and flattered him but no one dared to reprove so rich a man. And if no one reproved his sins, and many flattered them as virtues, he never heard the truth. This accounts for our Lord's words, 'How hardly shall they that have riches enter the kingdom of God.' But although he thought himself wise, and others wished to be like him, God addresses him differently,—'Thou fool!'

"Why, Sir, do you suppose the only wise God called him a fool?"—He was silent.

"But, candidly, do not you think he was a fool?"

"I shall not say, Sir."

"Well, Sir, if you will allow me to hazard an opinion, he appears a fool,—

First,—Because he preferred his body to his soul.

Secondly,—Because he preferred the world to God: 'Eat, drink, and be merry,' was the extent of his aim.

Thirdly,—Because he preferred time to eternity; 'Thou hast goods laid up for *many years*.'

Fourthly,—Because he lived as if he should never die; and while presuming on many years, exposed his soul to all the horrors of sudden death, without repentance, without forgiveness, without holiness, and without hope."

The Bread Found.—"*Cast thy bread upon the waters, for thou shalt find it after many days.*" (Eccl. xi. 1.)—This passage has an allusion to the fact that seed corn has always been sown by the Orientals after heavy rains, or in Egypt, after the overflowing of the Nile. The corn thus sown on the waters, or on very moist ground, and trodden in by cattle should spring up and grow. The following anecdote is an illustration of another order:—Some years ago, one of the preachers of the Mohegan tribe of Indians, (which tribe is situated on the Thames, between Norwich and New-London,) was preaching on the above text. To illustrate the subject and enforce the doctrine of charity, he brought forward a circumstance that transpired in his early days. To use his own language, he observed—"A certain man was going from Norwich to New-London with a loaded team; on attempting to ascend the hill where Indian lives, he found his team could not draw his load, he came to Indian and got him to help him up with his oxen. After he had got up he asked Indian what was to pay. Indian told him to do as much for somebody else. Some time afterward, Indian wanted a canoe—he went up to Shetucket river, found a tree and made him one. When he got it done, he could not get it to the river. Accordingly he went to a man and offered him all the money he had if he would go and draw it to the river for him. The man observed he would go. After getting it to the river, Indian offered to pay him. No, said the man; don't you recollect so long ago helping a man up the hill by your house? 'Yes.' Well, I am the man—there, take your canoe, and go home. So I find it after many days."

Burning the Scripture.—"*And the king cast into the fire until all the roll was consumed.*" (Jer. xxxvi. 23.)—It was scarcely possible for a man to show more contempt and defiance of God than the King of Judah did on this occasion. He treated God's threatenings with the most impious contempt; as if the destruction of the parchment could have prevented their execution. During the persecutions at the time of the reformation from Popery, *Papists* acted with similar and even greater impiety; for they not only burnt the *Bibles* of the Protestants, but in the most horrible and cruel manner consumed their *persons* to ashes in the flames! Thus intending to destroy their religion. Nor do the *Infidels* of the present day treat God's word with much less daring impiety. Because the Bible condemns their irreligion, they trample on its authority—treat its faithful ministers with derision, and act as if their outrages against it could save them from the condemnation it denounces; or as if their irrational infidelity could invalidate all the demonstrations of its divine Original, and render the sacred oracles of none effect! Such men should be openly opposed whatever their rank or abilities may be; and their contempt of God's word should be resisted with the utmost disapprobation, concern, and abhorrence.

Confession.—"*Confess your faults one to another.*" (James v. 16.)—This text is usually employed by the Roman Catholics to support their practice of confession to a priest; but a few considerations will show the folly of this interpretation, and show that it only enjoins the duty of mutual confession among Christians.

1. The person here confessing is *dying;* but papal confession extends to those in *health*, beginning at the seventh year of their age.
2. The confession is to *a Christian brother*, not to *a priest*.
3. The acknowledgment is made to the party *offended*, not to a *third person*.
4. It is connected with the promise of *healing*, and not as a *preparation for death*.
5. The passage enjoins the same confession from priests to their lay brethren, or even from a prelate to a pauper.
6. Therefore,—the confession taught by the apostle James, is nothing more than a mutual acknowledgment of evil done to an offended brother, that he may forgive and be reconciled. —*Rev. S. Wilson.*

No Sea in Heaven.—"*And there was no more sea.*" (Rev. xxi. 1.)—The first idea which presented itself to my mind was,—*there shall be no bar to intercourse.* What is it that separates one nation, and part of the globe, from another? Is it not the sea? Are not Christians, though all of one family, the common Father of which is God, separated by this sea, or that river, or the other stream below? Yes; but they are one family still. *There* shall be none of these obstructions to communion, of these bars to intercourse; nothing to divide their affections or disunite their praise for ever.—*S. Pearce.—N. Y. Evangelist.*

MISCELLANY.

ESSAYS ON DEATH,

By Sir Henry Halford.

The President of the College of Physicians has produced in these Essays a delightful compound of professional knowledge and literary taste. Handled with skill and feeling such as his, subjects of medical research have not only nothing dry or repulsive about them, but are of deep and universal interest and attraction. Sir Henry is indeed not only the first physician of his day, but foremost in the rank of modern scholars. His points of view and illustrations are, in general, those of a man of the world, as familiar with men and manners as with books; his language is that of a graceful scholar; and the reflections interspersed are not more remarkable for sagacity than agreeable for the benevolent and humane spirit which they reflect.

Sir Henry's remarks on the *phenomena of the death-bed* will be read with particular interest. As we must all die, here is matter for mournful meditation, mixed with comfort for us all.

"Whatever be the causes of dissolution, whether sudden violence, or lingering malady, the immediate modes by which death is brought about appear to be but two. In the one the nervous system is primarily attacked, and there is a sinking, sometimes an instantaneous extinction, of the powers of life; in the other, dissolution is effected by the circulation of black venous blood in the arteries of the body, instead of red arterial blood. The former is termed death by *syncope*, or fainting; the latter death by *asphyxia*. In the last-mentioned manner of death, when it is the result of disease, the struggle is long protracted, and accompanied by all the visible marks of agony which the imagination associates with the closing scene of life,—the pinched and pallid features, the cold clammy skin, the upturned eye, and the heaving, laborious, rattling respiration. Death does not strike all the organs of the body at the same time; some may be said to survive others; and the lungs are among the last to give up the performance of their functions and die. As death approaches they become gradually more and more oppressed; the air cells are loaded with an increased quantity of fluid, which naturally lubricates their surfaces; the atmosphere can now no longer come into contact with the minute blood vessels, spread over their cells, without first permeating this viscid fluid,—hence the rattle; nor is the contact sufficiently perfect to change the black venous into red arterial blood. An unprepared fluid consequently issues from the lungs into the heart, and is thence transmitted to every other organ of the body:—the brain receives it, and its energies appear to be lulled thereby into sleep—generally tranquil sleep—filled with dreams which impel the dying lip to murmur out the names of friends and the occupations and recollections of past life. The peasant 'babbles o' green fields,' and Napoleon expires amid visions of battle, uttering with his last breath, '*Tête d'armée.*'

Each feels the ruling passion strong in death.

In common death scenes, the contrast between the state of the body and that of the mind is often very striking—the struggles of the former are no measure of the emotion of the latter. Indeed, the laborious and convulsive heavings of the chest are wholly automatic—independent of the will—a part of the mechanism of the body, contrived for its safety, which continues to act when the mind is unconscious of the sufferings of the frame, or is occupied with soothing illusions. No one has described this better than Abernethy. The French are apt to treat death with philosophic levity, and jest on all its terrors as well as its alleviations: but Abernethy both felt and reasoned, and with all his oddities, like a Christian philosopher. His pupils may be Deists or Atheists; but he was a firm believer. Delirium, he says, often takes place in consequence of an accident of no very momentous kind. It may occur without fever, or it may be accompanied with that irritative sympathetic state which is often the 'last stage of all that closes this sad eventful history' of a compound fracture. Delirium seems to be a very curious affection: in this state a man is quite unconscious of his disease; he will give rational answers to any questions you put to him, when you rouse him, but he relapses into a state of wandering, and his actions correspond with his dreaming. I remember a man with compound fracture in this hospital, whose leg was in a horrible state of sloughing; I have roused him, and said, 'Thomas, what is the matter with you now? How do you do?' He would reply, 'Pretty hearty, thank ye; *nothing is the matter with me;* how do you do?' He would then go on dreaming of one thing or another. I have listened at his bedside, and I am sure his dreams were often of a pleasant kind. He met old acquaintances in his dreams—people whom he remembered *lang syne*, his former companions, his kindred and relations; and he expressed his delight at seeing them. He would exclaim, every now and then, 'That's a good one; well, I never heard a better joke,' and so on. It is a curious circumstance, that all consciousness of suffering is cut off, as it were, from the body; and it cannot but be regarded as a very benevolent effect of nature's operations, that extremity of suffering should thus bring with it its antidote."

Whether we look at the one mode of dissolution or the other, the sting of death is certainly not contained in the physical act of dying. The Gospel speaks in the language of nature, "The sting of death is sin," and we have the assurance of this great physician, that he has ever found the Christian faith the surest refuge and comfort of the dying bed. Sir Henry Halford, after forty years' experience, says—"Of the great number to whom it has been my painful professional duty to have administered in the last hour of their lives, I have sometimes felt surprised that so few have appeared reluctant to go to 'that undiscovered country from whose bourne no traveller returns.' Many, we may easily suppose, have manifested a willingness to die, from an impatience of suffering; or from that passive indifference which is sometimes the result of debility and extreme bodily exhaustion. But I have seen those who have arrived at a *fearless contempt of the future, from faith in the doctrine which our religion teaches.* Such men were not only calm and supported, but even cheerful in the hour of death; and I never quitted such a sick chamber, without a wish that 'my last end might be like theirs.' Some indeed have clung to life anxiously, painfully; but they were not influenced so much by a love of life for its own sake, as by the distressing prospect of leaving children dependent upon them, to the mercy of the world, deprived of their paternal care, in the pathetic language of Andromache: These, indeed, have sometimes wrung my heart.

"And here you will forgive me, perhaps, if I presume to state what appears to me to be the conduct proper to be observed by a physician in withholding, or making his patient acquainted with his opinion of the probable issue of a malady manifesting mortal symptoms. I own I think it my first duty to protract his life by all practical means, and to interpose myself between him and every thing which may possibly aggravate his danger. And, unless I shall have found him averse from doing what was necessary in aid of my remedies, from a want of a proper sense of his perilous situation, I forbear to step out of the bounds of my province to offer any advice which is not necessary to promote his cure. At the same time, I think it indispensable to let his friends know the danger of his case, the instant I discover it. An arrangement of his worldly affairs, in which the comfort or unhappiness of those who are to come after is involved, may be necessary; and a suggestion of his danger, by which the accomplishment of this object is to be obtained, naturally induces a contemplation of his more important spiritual concerns,—a careful review of his past life,—and such sincere sorrow and contrition for what he has done amiss, as justifies our humble hope of his pardon and acceptance hereafter. If friends can do their good offices at a proper time, and under the suggestion of the physician, it is far better that they should undertake them than the medical adviser. They do so without destroying his hopes, for the patient will still believe that he has an appeal to his physician beyond them; whereas, if the physician lay open his danger to him, however delicately he may do this, he runs a risk of appearing to pronounce a sentence of condemnation to death, against which there is no appeal, *no hope;* and, *on that account*, what is most awful to think of, perhaps the sick man's repentance may be less available. But friends may be absent, and nobody near the patient in his extremity, of sufficient influence or pretension to inform him of his dangerous condition. And surely it is lamentable to think that any human being should leave the world unprepared to meet his Creator and Judge, 'with all his crimes broad blown!' Rather than so, I have departed from my strict professional duty,—done that which I would have done to myself, and apprised my patient of the great change he was to undergo." p. 79.—*N. Y. American.*

ANTIQUITY OF MECHANICAL SCIENCE.

We read in Genesis, that ships were as old, even on the Mediterranean, as the days of Jacob. We likewise read that the Philistines brought thirty thousand chariots into the field against Saul; so that chariots were in use 1070 years before Christ. And about the same time architecture was brought into Europe. And 1030 years before Christ, Ammon built long and tall ships with sails, on the Red Sea and Mediterranean. And about 90 years after, the ship Argo was built, which was the first Greek vessel that ventured to pass through the sea, by help of sails, without sight of land, being guided only by the stars. Dædalus, also, who lived 980 years before Christ, made sails for ships, and invented several sorts of tools for carpenters and joiners to work with. He also made several moving statues, which could walk or run of themselves. And about 800 years before Christ, we find in 2 Chron. xv. that Uzziah made in Jerusalem engines, invented by cunning men, to be on the towers and upon the bulwarks, to shoot arrows and great stones withal. Corn mills were early invented; for we read in Deuteronomy, that it was not lawful for any man to take the nether or the upper millstone to pledge; yet water was not applied to mills before the year of Christ 600, nor windmills used before the year 1200. Likewise 580 years before Christ, we read in Jeremiah xviii. of the potter's wheel. Architas was the first that applied mathematics to mechanics, but left no mechanical writings behind him; he made a wooden pigeon that could fly about.—Archimedes, who lived about 200 years before Christ, was a most subtle geometer and mechanic. He made engines that drew up the ships of Marcellus at the siege of Syracuse; and others that would cast a stone of a prodigious weight to a great distance, or else several lesser stones, as also darts and arrows; but there have been many fabulous reports concerning these engines. He also made a sphere which showed the motion of the sun, moon and planets. And Polidonius afterward made another which showed the same thing.

In these days, the liberal arts flourished, and learning met with proper encouragement; but afterward they became neglected for a long time. Aristotle, who lived about 290 years before Christ, was the first that writ any methodical discourse on mechanics. But at this time, the art was contained in a very little compass, there being scarce any thing more known about it than the six mechanical powers. In this state it continued till the sixteenth century, and then clock-work was invented; and about 1650 were the first clocks made. At this time several of the most eminent mathematicians began to consider mechanics; and by their study and industry have prodigiously enlarged its bounds, and made a most comprehensive science. It extends through heaven and earth; the whole universe, and every part of it is its subject. Not one particle of matter but what comes under its laws. For what else is there in the visible world but matter and motion? and the properties and affections of both these are the subject of mechanics. —*Emerson.*

From "The Basket of Flowers."

One beautiful morning which succeeded a two days' rain, Mary and her father went into the garden, and found the first lilies in bloom, diffusing all their charms and all their magnificence in the rays of the rising sun. Mary called all the people of the house, who for a long time were curious to see the lilies in bloom. They were in an ecstasy of admiration. "What purity! what whiteness! such neatness entirely without blemish, not a spot!"—"No, not one," said James, agitated, "and could it please heaven that the consciences of men were as exempt, it would be a pleasing sight for God and angels. A pure heart only can claim connexion with heaven. How straight is the stem; how gracefully and nobly it raises itself, as a finger that points to heaven," added James. "I am happy to see this flower in the garden. There ought not to be a garden in the country where the lily is not found. Inclined as we are continually to lean toward earth, we are prompted to forget heaven. The lily, which is so upright, seems to teach us, that in the midst of our troubles and labors, we should raise our thoughts toward the celestial kingdom, and aspire to something better than the productions of earth. Every plant," continued he, earnestly, and with a penetrating look, "even the most delicate herbs have a tendency to raise themselves, and if there are any too weak for self-support, as are these beans, and this hop which we see in the midst of this hedge, it entwines itself and clambers around this pole. It is unworthy of man that he alone in his desires and his hopes should wish to grovel for ever in the earth."

James was one day employed in placing young plants in a new-made bed, Mary was weeding at a little distance from him. "This double labor," said the father, "should be the only occupation of all our life. Our heart is a garden which the good God has given us to cultivate. It is necessary that we should unceasingly apply ourselves to the cultivation of the good and the extraction of the evil which might there take root. Otherwise it is but uncultivated ground. But let us scrupulously fulfil these two duties, and to this end let us implore the assistance and blessing of that God who makes the sun to shine, the dew and rain to fall, the plants to grow, and the fruit to ripen. Then will our hearts be a most delicious garden, and we shall possess a paradise within ourselves." It was thus that James and Mary led an active and industrious life, mingling their instructive conversations with their innocent pleasures. Three springs and three summers had glided away, and the happy days they had spent at the Pine Cottage had almost caused them to forget their past misfortunes. But at the return of autumn they saw the chrisanthemums displaying their red and blue flowers, the last ornaments of the garden. The leaves of the trees were clothed in variegated shades, and the garden was preparing for repose during the winter. James felt sensibly the diminution of his strength, and felt more than once very uncomfortable. He however concealed his feelings from Mary, fearing to distress her; but all his observations on the flowers were of a melancholy cast, and Mary, who observed it, felt it from the bottom of her heart. One day she observed a rose which appeared to be waiting until autumn to bloom. She wished to gather it, but the leaves of the purplish flower fell off in her hand. "So it is with man," said her father. "In youth, we resemble a rose newly opened, but our life fades as the rose: scarcely is it matured ere it is passed. Pride not yourself, my dear child, upon the beauty of the body, it is vain and fragile; aspire to the beauty of the soul, and piety which will never wither." One day, toward evening, James ascended a ladder to gather some apples. He handed them to Mary, who arranged them in a basket. "How cold," said he, "this autumn wind is which whistles over this stubble field; how it plays with the yellow leaves and my white hairs. I am in my autumn, my dear Mary, and soon you will be too. Try to resemble this excellent tree, which produces fruit so excellent, and in so great abundance. Try to please the Master of this great garden, which is called the world." Mary was sowing seed for the following spring. "One day will come," said the old man, "when they will put us in the ground as you are putting those seeds; it will cover us. But console yourself, my dear Mary, soon the grain is enveloped in the earth: when it is animated, if I may so speak, it sprouts from the earth in the form of a beautiful flower, and raises itself triumphantly from the place where it was buried. We also shall rise one day from our tombs with splendor and magnificence. Think of the future, my dear Mary, when you will follow me to the tomb. In the flowers which you will undoubtedly plant on my tomb, see the image of the resurrection and immortal life."

COMMUNICATIONS.

For the Churchman.

"CONSISTENCY."

I ask insertion for the whole of the appended article, and the careful and candid perusal of it by every Churchman, because I think it the most important concession to the simple truth that in these recent days has been recorded. Just so Bishop Ravenscroft, and before him Bishop Hobart, reasoned and contended,—only to be deafened with the cry on every hand of "Bigot!" "bigot!" "bigot!" And even within the Church which they defended and adorned there are, I grieve to say it, persons, who on the profession, in "simplicity and godly sincerity," of the same sentiments, by brethren of their own household, are ready to hurl the unmeaning epithet of "*ultra*." Let all such carefully perpend the sentiments which under the signature "Consistency" have found place in a recent number of the (Presbyterian) Christian Advocate. The "plea" which it urges "in behalf of a Presbyterian Tract and Sunday School Society" is powerful and just. No thinking Presbyterian will disallow it. Why then is it not just in an Episcopalian? Why was Bishop Hobart so abused by Presbyterians for urging it? How is it possible that Churchmen can still be influenced by the delusive pretexts of union, and liberality, and charity? To all such, we especially commend the sentences which we have marked by *Italics*. They are indeed the themes of large discourse on the subjects which they express.

Take the first: "*We think it may be laid down as an axiom that whenever any one denomination is required to sacrifice any of its* ESSENTIAL PECULIARITIES, *for the sake of furthering any scheme of benevolence, that scheme is trespassing on ground which does not belong to it.*" We think so too. Let us apply the principle of the "axiom." The Episcopal constitution of the ministry is, we suppose, an "essential peculiarity" of Episcopalians. On what ground then, the Presbyterian being judge, can he be called on to support the American Tract Society, or any other "scheme," which, though it be but *pro hac vice*, requires its sacrifice?

The "exclusive inculcation of general truths," as many have long seen, and Bishop Ravenscroft plainly taught, has long been eating out the vitals of Christianity. That it tends "to confound truth with error, and order with confusion," as it required no prophet to foretell, so all but the blind must see. The great and good man last alluded to, in his sermon before the Bible Society of North-Carolina, (where for speaking the truth out he was most unmercifully, as well as unjustly abused,) powerfully demonstrated the progress of that school, which teaches that "the differences between the various sects are of trifling importance" to downright infidelity. It requires no great stretch of memory to call to mind who they were, who in his case, as in Bishop Hobart's, "cast the first stone." It was the misfortune, as it was the glory of the latter prelate, to be *before his age*. The conclusions which his clear, far-reaching vision foresaw, and which his unhesitating intrepidity asserted and maintained, are in other cases than this taken up as "axioms." We would not reproach our brethren for their "slowness of heart." Let their present conviction tempt them to investigate other points of difference between themselves and Bishop Hobart. Where they are not convinced, let them at least be charitable.

The last lines in *Italics* are pregnant with the deepest and most earnest wisdom: such has long been our desire. Let Christians one and all examine the points in which they differ, and let all who are convinced that the difference is unessential, yield it at once. For ourselves, convince us that the principles which distinguish us as Churchmen are not required by Scripture, and we at once disclaim them. So far as *we* are concerned, there shall be from that moment one division less of the blessed body of Christ. Our best reason thus far has wrought in us the opposite conviction. We therefore beseech our brethren, who have arrived with us at the same conclusion, to contend earnestly with us for the faith once delivered to the saints. We therefore entreat our brethren who differ from us to turn again to the law and to the testimony, that peradventure they may attain to our conviction. If they cannot, at least we beg them not to call us "bigots."

The article referred to was to be inserted here: as it was published, however, in our last, it is only necessary to give the paragraph last mentioned in which the Italicized words occur:

"Is it bigotry in us to desire a separate organization? And is it not bigotry in other denominations who have not only desired, but actually done, the supposed objectionable thing? *Let those who are innocent cast the first stone.* But why have the other denominations taken this step? Plainly because they have seen, what I am anxious the Presbyterian Church should see, that these *national institutions, (as they are improperly called,) cannot be made to supersede denominational societies, without injury, if not destruction to those peculiar doctrines which distinguish one sect from another. If these distinguishing points be of no importance,* (and whether they be or not, is a separate question from the one before us, and is here assumed to be affirmatively settled,) *then let the various sects agree to bury these unimportant differences, and become one in name, in influence, and in purpose—because if such be the fact, then sectarianism is bigotry.* But what denomination will make the advance in this scheme of amalgamation? The objections are manifestly idle and visionary. The Presbyterian Church, if she be true to her sacred trust, will never yield those peculiarities which distinguish her from every other denomination. And so long as she neglects to inculcate and defend them in the most effectual way that is practicable, she is chargeable with criminal unfaithfulness to her Lord and Head."

The remarks which follow are by the Editor of the Presbyterian, from whose columns we take the foregoing.

"*American Sunday School Union.*—We publish in this number an article which hasty readers may consider as intended to lessen the patronage of the Union. We do not so regard it. Having been long attached with the sincerest affection to that Institution, and continuing in our humble measure to further its intentions, we are still prepared to say, that if parents and teachers allow its publications to be the *sole* vehicle of religious truth to the minds of the young, they thereby, from the very constitution of the Sunday School Union, preclude every thing which distinguishes us as Presbyterians and Calvinists. What is proposed is an Association not the rival of, but *supplementary* to the Union."

To our simple judgment, if so homely a comparison be allowed on such a subject, the plea here put in for GENERAL AND *particular* institutions, may be well likened to *his* ingenious device, who made in his gate a large hole for the cat, and a small one for the kitten. "Ridentem dicere verum, quid vetat?"

A Lover of Consistency.

For the Churchman.

October 8, 1833.

Mr. Editor,—Through the medium of your paper allow me to present to the notice of Churchmen, the congregation of Emmanuel Church, Little Falls. For a few years past, the congregation was under the pastoral care of the Rev. Wm. M. Weber. Shortly after the Convention of 1832, this clergyman, owing to the impracticability of devoting to the congregation that time and labor which its situation required; and to the prospect of its soon obtaining another clergyman, was induced to relinquish the charge of it entirely.

Greatly do the friends of the Church in this village feel the need of a clergyman; and although much exertion has been made during the past year to procure one, yet circumstances have hitherto defeated their efforts. With a spirit and zeal, however, which cannot be too highly commended, they have lately obtained a subscription of $2000, and are now engaged in erecting a house for public worship.

The site chosen is one of the most pleasant in the village, and is almost the first spot on which the eye rests, when entering it, from either east or west.

The church is to be of stone, 50 feet by 68, of the strictly Gothic order.

It is deemed expedient to dispense with side galleries for the present. The Building Committee, however, design the erection of an organ loft in front. The desk and pulpit, and also the vestry-room, are to be in the rear. It is expected that the walls will be completed and the building enclosed before winter.

What now shall impede the progress of the Church in this village? Surely nothing, it would seem, but the *want* of a faithful and devoted Missionary; and which *want* is beginning to be most seriously felt. To a man of piety and talents, the missionary station at Little Falls presents a very inviting field for usefulness.

The village is increasing rapidly in population; possesses the best hydraulic privileges of any place between Albany and Rochester; and through the liberality and enterprise of the present worthy proprietor, promises to be one of the most important inland towns in the State.

Connected with Herkimer, where there are a few friends of the Church, and aided by the missionary stipend, this station offers to a suitable clergyman a salary of about $500. W.

For the Churchman.

S——o, October 7, 1833.

Mr. Editor,—Having returned home from a visit to your city, as a delegate to the recent Convention, I take the liberty of offering a few remarks on some of the subjects which then came under my observation.

The business of the Convention was conducted in a spirit of harmony and good feeling, which I was rejoiced to see, and in perfect consistency with its dignity. I had only to regret that the session was so short as to require an undue haste in its proceedings, and to forfeit so favorable an opportunity of exciting the zeal of the leading members of our Church.

In this particular we are certainly deficient, try us by whatever standard you please; at the same time I am free to admit the spirit of liberality in pecuniary contributions is on the increase. I would not reproach my fellow Churchmen offensively, but must say that I almost imagined I saw a blush on the cheeks of the marble figures in the rear of the Bishop, when he announced that it had not been practicable, within two years, to collect in this wealthy Diocese a paltry sum of money which had been expended at Auburn by order of the Convention. I cannot doubt that had a small effort been made in your city alone, celebrated as it is for its wealth and liberality, and so long the immediate residence of the distinguished and venerated individual whom that expenditure was designed to honor, we should have been spared the mortification of listening to such a statement.

I pass to the anniversary celebration in St. John's Church, on Thursday evening. There too the same complaint; our brethren in the wilderness petitioning for Bibles and Prayer-books, and denied on account of exhausted treasuries. These things ought not so to be, and I pray the great Head of the Church that the hearts of all its members may be stirred up to a degree of future exertion which shall atone for past neglect, and give us our legitimate standing among other denominations in the cause of religious benevolence. Then may we expect also to be relieved of the reproach of having our worthy missionaries almost starving on the pitiful allowance of ten dollars and a half a month.

A Lay Delegate.

THE CHURCHMAN.

SATURDAY, OCTOBER 19, 1833.

BISHOP ONDERDONK'S APPOINTMENTS.

October 20, 20th Sunday after Trinity, Staten-Island,—Castleton, A. M.,—Richmond, 3 o'clock, P. M.; 23d Sunday after Trinity, November 10, St. Ann's Church, Brooklyn.

The Editor of the Churchman thinks proper to repeat the notice that he is not responsible for the matter under the head of Sunday Schools.

TO CORRESPONDENTS.

We have received an anecdote of an instance of "nobleness of mind." To insert the article with its pointed personal allusions would be a violation of editorial propriety, nor should we notice it only that it affords us a convenient way of saying, that we are not deficient in personal regard for the clergyman referred to, nor in respect for his talents and solid worth—as the columns of the Churchman will yet, we trust, give frequent proof. But in our editorial capacity we know no man. Personal no less than party considerations are utterly excluded. Every measure and every production and every individual that come before us, shall be considered in and of themselves, and left to stand or fall, according to their respective merits. From this rule, neither the best friend nor the worst foe on earth shall induce us to swerve. We covet our office no otherwise than as a means of usefulness. As such we hold it with a sacred sense of its importance, and, in the same spirit, shall exercise the right of an independent expression of opinion. *Nullius in verba jurare* has been *always* our motto, and we are not *now* to lay it aside.

"A Lover of Consistency," and "A Lay Delegate," were acknowledged in our last, but were received too late for any thing more than a bare acknowledgment.

The article from the Presbyterian under the signature of Consistency, to which "A Lover of Consistency" refers, was published in our last. In common with "A Lover of Consistency," and, we presume to add, with the great body of Churchmen, we admired the spirit and ability of the article, and approved of its sentiments. But of the remarks on the article by "A Lover of Consistency," there are some from which we dissent, and others, the tendency of which (however excellent the spirit in which they were conceived) we disapprove.

"A Lay Delegate" will be sorry to see that we have omitted the last, and, as he probably considers it, the most important part of his communication. This he may think the more strange, inasmuch as he is directly at issue with "A Lover of Consistency," on the same subject. Our reason is not because we differ from him in opinion—such a reason would be insufficient—but because he refers to facts to which we were not witness, and which, if controverted, it would from their very nature be difficult, if not impossible, to establish. If however he will waive all allusion to the particular occasion of his remarks, and maintain his ground on general principles, we shall cheerfully give him admittance. We must add, however, that we do not altogether fancy the complexion of his article. We dislike especially any invidious comparison of the liberality of Episcopalians with other denominations. To say the least, it appeals to wrong motives, bringing into play a sickly spirit of emulation instead of the faith and love enjoined in the Gospel.

We embrace the opportunity thus offered, to protest, once for all, against being held responsible for the opinions of our correspondents. The Churchman is the organ of the Church: nothing hostile to her discipline, her worship, and her distinctive principles shall ever be admitted into its columns: all extraneous influence we shall endeavor as far as may be to exclude: every body that sees the paper, shall know that it is a Church paper. But let it not be supposed that by this expression we intend to convey a meaning which the expression itself flatly contradicts. We use the term Churchman, not in a restricted, but in its full and comprehensive import. We are not a Procrustes to make our own views and constructions the standard by which to judge of the Church character of others. All who maintain the distinctive principles of the Church, all who defend their doctrines by an appeal to the articles and their conduct by an appeal to the canons of the Church, we account as Churchmen, and as such, whether agreeing with us in opinion or not, entitled to express their views through the Churchman, which is the legitimate organ of the Church, and which would be false to its title whenever it were made the organ of a part of the Church instead of the whole.

Mr. Whittingham's Sermon.—We take great pleasure in laying before our readers the defence of the sermon preached before the Associate Alumni from the strictures in our last. It is written in good spirit, and with that freedom from asperity which was to be expected from the piety and enlarged views of the author. The last remark is the only one to which we can take exception, and to that, perhaps, we had given occasion by the question to which it is a reply: though had we seen that the question could with any propriety, or would without any propriety have been made to assume a personal bearing, we most certainly should have suppressed it; and if our readers think that it is fairly open to such a construction, we ask pardon for its insertion. As to the other points at issue, we shall not seek to forestall the opinion of the reader, but, bespeaking his impartial attention to the defence, shall reserve our further remarks for the close.

For the Churchman.

Mr. Editor,—You cannot value the doctrine of the agency of the Holy Spirit in conversion and sanctification more highly than it is valued by the author of the 'Sermon before the Alumni,' criticized in your last number: yet he thinks that your anxiety, lest the contrary error should receive furtherance, has drawn on that production a disproportionate measure of censure.

You charge the author with 'not bringing forward the supremacy and efficiency of the Holy Spirit *with sufficient distinctness and prominence*.'

As to the measure of *sufficiency* in a discourse not devoted to that particular topic, it is not worth while to dispute. But the writer cannot help thinking that "the *superiority*" and "*efficiency*" of the Holy Spirit *are* made both "distinct" and "prominent" in the following passages, which he will take the liberty of quoting from the Sermon.

"May 'the Lord the Spirit,' whose presence 'is liberty' and life, be with His servant in an attempt to turn them [the announced themes of the discourse] to our common profit." p. 8.

"Could it [the light of the Gospel] *ever* shine on the hearts of men, did not God, at whose word 'light was' in this natural world, by the same word give the spiritual light an energy," &c., p. 10. It is true, the words "Holy Spirit" do not occur here; but was it necessary to designate the Divine Person of the Blessed Trinity, to whom all spiritual life and illumination has ever been ascribed by the Church? You will observe, Sir, that in this sentence, *all* the efficacy of the preached Gospel, *in all cases*, is ascribed to God—that is, to the Holy Spirit. The use of the expression "word" it can hardly be necessary to explain, as designed to signify the exertion of the Divine will, and as suggested by the context of the verse discoursed on in the Sermon.

On p. 13, the "dispositions" of "the child" are said to "become subservient to Christ and brighten into virtues," when "*controlled by grace*," *i. e.* you know, Sir, the operations of the Holy Spirit.

On p. 14, the deleterious effects of worldly prepossessions are described as 'abstracting the heart from the influence of the Spirit of God,' evidently implying that *that influence* is the source of spiritual health.

The following passage, on p. 16, you have quoted *in part*. Would it have seemed equally objectionable if *the whole* had been given? "Nor is it to be for a moment forgotten, that the Spirit of God who 'with demonstration and power' gives efficacy to that preaching, is the Agent by whom, and not by might or power of man, the Lord hath taught us to expect that his work shall be performed. But the inquiry is, *How* the Gospel shall be preached—for human agency, at the guidance of man's free will, is made the instrument in the work; and, *What channel* shall be provided for the influences of the Spirit—for to us it is left, not to hew out cisterns of our own, but to prepare courses for the living waters from above.

"Is the Gospel to be preached when the world has entered and taken possession of the heart—after its god has secured allegiance? or shall it pre-occupy the ground, and first put in its claim?

"Are the kindly influxes of the Spirit to be directed on a soil already overrun with noxious weeds, or worn down to barrenness? or on unbroken ground, before the weeds have sprung, or the burning heats drunk up its moisture?

"These are alternatives of which we have a choice: and to say that that choice can have no influence on the result, would be to controvert the whole analogy of things human and divine—to return to the pagan figment of blind destiny, and wholly to set aside every established principle of action."

Surely, Sir, that which is described as "the Agent, *by whom*, and not by might or power of man, the Lord's work is performed," is made '*distinct* and *prominent*!'

On p. 17, the preponderance of "the inherent propensities to evil of a depraved nature" against the truth, is represented as "more than compensated by the pledged influences of the Spirit covenanted to the children of God's adoption"—not, observe, Sir, by any "inherent efficacy of the truth" of which you speak, but by "*pledged influences of the* Spirit."

Here, Sir, are *six* explicit recognitions of the 'supremacy and efficiency' of the Holy Spirit, in a discourse professedly treating not of the *source*, but of the *means*, of deliverance from the world's thraldom. Whether they make the truth *sufficiently* 'distinct and prominent,' you and the author may not agree: but, methinks, they are enough to free him from the general charge of having withheld distinctness and prominence from that important point.

Another charge remains to be examined—that "the tendency of the discourse is to create in the reader's mind an over-confidence in human ability, and to weaken his sense of dependence on the Spirit of God." This, being positive in its character, required proofs, and you have given some. Yet it seems to the writer that they all derive their relevance to the point at issue from *separation from the context*, and *oblivion of the general scope of the discourse*.

Had the preacher's object been the statement of *the process of man's delivery* from his lost condition, it would undoubtedly have been incumbent on him to call much of the attention of his hearers to the agency of the Spirit; and if, with such an object, he had not done so, their 'sense of dependence' on that agency might have been 'weakened,' and an overweening confidence in man's ability created. But this was *not* the object of the Sermon before the Alumni. The preacher expressly disclaimed it in proceeding to the second head of his discourse; there stating, that while the only source of saving grace was "*not to be for a moment forgotten*," it was his object then to discuss and commend the *means* which that source deigned to employ—the manner *how* He chooses to work—the *channels* through which he pours his influences. After such a statement, as plain as words could make it, would any hearer or reader be pardonable in drawing the conclusion that because the preacher dwelt on the *means*, and pointed out their efficacy, therefore those means must be available without *an agent*—"the Agent" of whom he had been told?

But to the proofs.

"The embassador of Christ is sent * * * to *instil* principles, to implant seeds of celestial origin which *must* germinate and bourgeon, and bring forth fruit."—p. 9.

On this, Sir, you remark, "Are we authorized to say that the Word of God, which is presumed to be designated by the 'seeds of celestial origin,' when preached by his embassador, *must* take effect? Take the best soil that human nature affords, take the mind in its infancy, and under circumstances the most propitious to the influences of truth—and does either Scripture or experience justify the declaration that the seed sown '*must* germinate and bring forth fruit?'"—You are in error, I think, Sir, in understanding the preacher to refer to the *agency of the embassador*, when, in truth, he spake of the *character and effects of the* "principles." These, *when* received, "*must* germinate," it matters not under what circumstances: can faith and love, and 'the mind that was in Christ,' exist in any bosom without producing holiness? This, if you look again at the scope of the passage from which your extract was made, you will find to be the point which the preacher aimed to urge—the evil heart of man is disinclined to faith, and love, and humility, because they *must* produce holiness, and it loves sin; therefore the preaching of the Gospel, (which is designed not to impart notions, or lay down rules, or present bare motives, but to '*instil principles*,' even faith, love, humility, and the like,) meets with no acceptance. This is the preacher's argument. Is there any thing in it derogatory to the agency of the blessed Spirit of grace? It is true the preacher is said to '*instil* principles' when, in strict propriety of speech, the Spirit alone instils them by *his instrumentality*. Yet surely this looseness of expression might be forgiven an uninspired writer, when Paul speaks of having "begotten" his converts, whom neither you nor I, Sir, doubt to have been "born of water and of the Spirit" only!

The second proof is—"They [the impediments to the success of the Gospel] *are* overcome whenever it [the Gospel] is preached faithfully."—p. 15.

You inquire:—"Can we say, except in a very loose and general sense, that the impediments to the success of the Gospel *are* overcome *whenever* the Gospel is faithfully preached?"

The assertion *was made* in a 'general sense,' which, however, does not appear to be necessarily a '*loose*' one. The "impediments" in question, you will remember, Sir, are not *external* obstacles to *the prevalence* of the Gospel, but "impediments existing *in the* unrenewed *heart*, produced by worldly prepossessions." Do you believe that the Gospel *was ever* faithfully preached without overcoming these to *some extent?* If so, you must admit that the Author of the Gospel has framed a plan, without providing for its accomplishment—devised means, without insuring their efficacy. To deny this, is all the preacher intended, or did; as the connexion of the passage plainly shows. "Are there *any means*," he asks, "of overcoming these impediments to the success of the Gospel? They *must* be overcome, or the Gospel would be in vain. They *are* overcome, &c. &c." Thus connected, his assertion means only that experience testifies that *there are some instances* of the success in question. Does it contain any thing stronger than Paul affirms to the Colossians:—"The word of the truth of the Gospel; which is come unto you, as it is in all the world, *and bringeth forth fruit*, as it doth also in you?" or any thing nearly as strong as that of James, "The engrafted word *is able to save your souls?*" In none of the three cases is *the agency* which gives the preached Gospel its efficacy in question: in none is it in the slightest degree impinged.

The next proof is—"Are the kindly influxes of the Spirit to be directed on a soil already overrun with noxious weeds, &c., or on unbroken ground," &c.—p. 16. On which you ask, "Is it safe to say, even by implication, that it rests with human agency *to direct the influxes of the Spirit* to this or that soil? Human agency may direct to a given point its efforts, may turn thither the appointed means, but can it direct thither the influxes of the Spirit?" There seems to be reason for this inquiry, viewing the passage as it stands *alone*. But, Sir, in the sermon it had been immediately preceded by the following clause, to which it *bore direct reference*.

"The inquiry is—*what channel* [these Italics are in the printed sermon] shall be provided for the influences of the Spirit, for to us it is left, not to hew out cisterns of our own, but to prepare courses for the living waters from above." This is the *direction* of which the preacher proceeds to speak. Does it in any wise differ, Sir, from what you pronounce a safe and true assertion—that "human agency may *direct to a given point* its efforts, may *turn thither* the appointed means?" So the preacher asks, 'Shall we direct the channels which it is left to us to construct for the living waters from above on soil overrun, &c. or on unbroken ground, &c.?' The 'channels,' it can hardly be needful to explain, are the means of grace, which I suppose none doubt to be committed to man's stewardship: the choice spoken of as left to us, is respecting the *condition of the soil*, *i. e.* the individuals who are to possess those means: and after all, if the channels be turned, and the soil prepared, what avails it, if the 'waters from above' descend not? and wherein did the preacher intimate that *they* were at man's control?

Your fourth proof is—"*Peculiarities of disposition* exist but in the bud; if good, may be trained heavenward, &c., if evil may be nipped even before they can expand."—p. 18.

Inadvertence in overlooking a parallel passage in a former part of the sermon alone could have caused you, Sir, to do the preacher so much injustice as to produce *this* passage in proof that he keeps out of view the agency of the Holy Spirit. Put the two together: they abundantly explain each other.

"With the first dawning of intellect, the child displays the dispositions which, nurtured by the world, grow into rebellion against God-*controlled by grace*, become subservient to Christ and brighten into virtues."—p. 13.	"*Peculiarities of disposition* exist but in the bud; if good, may be trained heavenward, instead of creeping on the earth; if evil, may be nipped even before they can expand."—p. 18.

Your last proof involves a fair difference of opinion between yourself and the preacher; which is also at the base of your remarks on that just considered. You evidently regard the success of parental efforts, or human benevolence exerted for the spiritual behoof of others in any manner, as entirely problematical. I, Sir, regard it as just the reverse; and that on grounds which were alluded to in the sermon, though the allusion was omitted in your quotation. "It lies with us," the passage runs in the sermon, (p. 21,) "to determine—that the generation of those who come after us shall be rescued from his [Satan's] grasp, and by early *training in that way from which* it is promised *that, once trained, they shall not depart*, delivered from the worldly prepossessions which shut out the light of the knowledge of God's glory and redeeming love." The *promise* is the basis of the affirmation; and while *that promise* stands unqualified on the page of inspiration, I must believe that "the parent who essays, with all the ardor of personal piety, and the light of scriptural knowledge, to train heavenward peculiarities of disposition if good, or nip them in the bud, if evil," will *not* be "mournfully disappointed in the result;" and that, therefore, it "lies with the present generation" to determine—what, after all?—that their successors "shall be delivered *from the worldly prepossessions* which shut out" spiritual light. Is there any thing in the opinion which limits the sovereignty of Him who sheds abroad that light? You ask, "However scripturally, however faithfully we may labor, does it not lie with the Holy Spirit to determine the result?" Certainly: and so, however skilfully, however diligently we may labor in the tillage of the earth, it lies with Him who 'holds the winds in the hollow of his hand' and 'stays the bottles of heaven,' to determine the result. In both cases there are *exceptions:* but in both, we are warranted in expecting that labor, in the one scriptural and faithful, in the other diligent and skilful, will be rewarded with increase, and in stating such expectation as *the rule*.

As for the "final test" to which you put the "justness of your criticism," it can hardly be expected to result favorably for the preacher: for who among his hearers or readers will stand forth to give their evidence? but *he* can testify, and the words of his sermon (p. 8 already quoted) are to the same effect, that in the spirit of which you speak, his discourse was written, as is also this attempt in its defence.

W. R. W.

Remarks.—When we preferred the charge that the author had "placed human agency too much in the foreground, and had not brought forward the supremacy and efficiency of the Holy Spirit with sufficient distinctness and prominence," we had no reference to the frequency or infrequency of the allusions in the sermon to the general influences of the Spirit. We meant, as our subsequent remarks showed, that the preacher had failed to impress the minds of his hearers with a sense of the necessity of the divine agency, in order to open and prepare the minds of the young for the reception of the truth, and of its continuance, in order to render the truth effectual after it had been received. The author, without any reference to this agency, had, in the very front of his argument, advanced the startling position, "The embassador of Christ is sent * * * to *instil* principles, to implant seeds of celestial origin which *must* germinate and bourgeon, and bring forth fruit." Here, in our view, lay the gist of the whole matter, and we feel that we have a right to complain of what we cannot but consider a singular perversion of language. In our comments on the passage, we had no reference whatever, as the defendant of the discourse supposes, to the agency of the ambassador. The specific opinion to which we objected, was that the truths of the Gospel or the Word of God, which, as we stated, we understood to be meant by the "seeds of celestial origin," however delivered, whether by preaching or writing, *must* consequently on such delivery become operative in the minds of those to whom it was delivered. This was the import which we attached to the author's words, and we confess that it was not until after we had prepared a very different article from the present, and folded it up to put into the printer's hands, that the true meaning suddenly flashed upon our minds. And now for the benefit of such unhappy readers as have no more perspicacity than ourselves, we will explain, that when the author says, "the embassador of Christ is sent to instil principles," he means not that he is sent *to preach the Gospel*, or proclaim truths, but that he is sent to form in the heart moral dispositions, even "faith, love, and the mind that was in Christ." These the author terms *principles*, compares to *seeds*, and says that they *produce* holiness. For our own part, we are accustomed to term "love, faith, humility and the like," moral dispositions, to regard them not as *producing* holiness, but as *constituting* holiness, not as *seeds*, but as the ripened *fruits* which the Holy Spirit has produced from the truths of the Gospel previously deposited in the heart: which truths, according to our nomenclature, and unless we are egregiously mistaken in the language of theology in general, are termed principles, and which certainly, in the usage of the Gospel, as in the parable of the sower, are termed *seeds*. Truly, if we had not a bountiful stock of good nature, we should be tempted to scold at so obscure an involution of thought! Incautious expression! why if we had had the remotest idea of the author's meaning, instead of this epithet we should have censured the passage as incorrect in the use of words, and confused in the use of metaphor. But the right explanation of the passage (for which, be it observed, we take great credit to ourselves) still sustains, and indeed corroborates, the charge—not of "erroneous doctrine," to which the author has, in some measure, directed his defence, but which we were very careful to disavow—but of "incautious expression." We still think it exceedingly incautious, especially in these Pelagian times, to represent the ambassadors of Christ as being sent forth to form in the heart, or, if you please, "to instil" the very life of the renovated soul, even "faith, love, and the mind that was in Christ." It is when reference is made to such results that the agency of the Holy Spirit ought, we think, to be brought forward with distinctness and prominence.

As to the other points at issue—and the same may be said of the complexion of the entire discourse—it is apparent, as the defendant of the sermon intimates, that they involve a difference of opinion between himself and us. The defendant says that we seem to consider the result of Christian efforts for the spiritual behoof of others as "problematical," while he considers them as "just the reverse." Probably on second thoughts he would retract or qualify this expression. It was unfair, we think, to charge us with the opinion that the results of Christian efforts in the inculcation of truth and the faithful use of means are "problematical," and we shall indeed be much surprised if the author of the sermon is prepared to maintain that they are "just the reverse." Undoubtedly, however, in our estimate of the degree of certainty with which the results may be anticipated, we are widely apart. The defendant of the sermon speaks of the "tillage of the earth" as analogous to Christian efforts in education, &c. (Here the justness of the charge which was made *prominent* in our critique, but to which the defence only *incidentally* adverts, that "from some expressions" in the sermon "the reader might imbibe the opinion that the results of human agency in the use of means might be calculated on with as much certainty in the spiritual as in the natural world," *is not only virtually admitted, but the objectionable opinion itself is acknowledged and asserted.*) But in this analogy the author has overlooked one very important consideration: viz. that in the tillage of the ground we have a *choice of soil*, and never think of sowing seed except on good soil: whereas in moral culture we have no such choice, and are continually compelled to sow the seed and essay the raising of fruit in the most barren spots of the moral creation. Will the author of the sermon contend that *in the infant mind all soil is good?* We think he would not. But if he should, we have not another word to say; as we know our duty too well to be drawn into a discussion of general principles, and thus render a journal devoted to family reading the arena of polemical controversy.

Most cordially do we respond to the request of a correspondent, to notice "the effort now making to raise a Sunday School for French people, to be attached to the Church du St. Esprit, in this city."

"It is a few months since," our correspondent adds, "that Mr. Benjamin Grut gave up the Rev. Mr. Eastburn's Sunday School, at the suggestion of some friends, to superintend the proposed French school. The novelty of the undertaking, among the French people, got him teachers without much difficulty, and they gathered from 50 to 60 children; but when the heat and burden of the day came on, they began to make excuse, and the majority of the children disappeared."

The importance of such a school (independently of its immediate results) strikes us as incalculable in reference to its possible and even probable bearing on the state of religion in France. We shall again recur to the subject, but have now time merely to say, in the words of our correspondent, that "There are, no doubt, many Episcopalians in the city who can speak French, and will answer an appeal made them through the Churchman. They hold the school at Mr. Charles Bishop's classical school, a few doors below the new French Church, in Franklin-street, from 3 to 5, p. m. each Sunday."

Errata in our last.—In the notice of the General Theological Seminary, instead of "22 absentees"—read "2 absentees."

In the communication of "Suum Cuique," instead of "the latter translated by"—read "the latter translated by *him*."

We take the liberty of directing attention to the advertisement in to-day's Churchman, of the Rev. Mr. Muhlenberg: being enabled, from personal knowledge, to say that a suitable person would find the situation a very desirable one.

We extract the following from the Gospel Messenger, and are happy to preface it with the statement that the author had no access whatever to the catechisms of the Bishop of St. David's.

A Catechism of the History of our Lord and Saviour Jesus Christ, *with the Doctrines and Places connected with it: designed for more advanced Sunday Scholars, and Juvenile Bible Classes.* By the Rev. F. H. Cuming, A. M. Part I.

This in our opinion is one of the best books on the list of the General Sunday School Union. Whether the author has been guided by the Easter Catechisms of the Bishop of St. David's or not, we have no hesitation in saying that he has furnished a happy condensation of Gospel instruction, preferable even to the work of the Bishop. It is to be hoped that the plan will be followed out, and that the organization, ministry—sacraments and history of the Church will be presented in a full and unequivocal manner, for the use of Sunday Schools and families. It is idle to talk of furnishing complete religious instruction, and at the same time, for fear of disturbing some sensitive sectarianism, withholding an explicit view of the great truth that the apostles did organize a visible society with certain defined and appropriate officers and powers, to be continued in harmony with his promise to be with them to the end of the world. When we look at the convulsed state of things in various divisions of the religious world, the conviction must be irresistible that such convulsions have arisen from losing sight of these our peculiar views and usages. The Church to which we belong should learn wisdom in time, and instead of keeping her own views out of sight, should present them, fully, frankly, and completely, not in the spirit of boasting or acrimony—God forbid—but as they are. Do this diligently from the fireside through the Sunday School and the Bible Class, up to the Theological Seminary, and even to the solemn teachings of Episcopacy, and then combine the whole with spiritual warnings, and evangelical exhortations to all godliness of living, and we may humbly hope that the truth as it is in Jesus, will prevail through his own appointments.—(*Aub.*) *Gospel Messenger.*

Calendar.

October 20.—20th Sunday after Trinity.
——— 27.—21st Sunday after Trinity.
——— 28.—St. Simon and St. Jude.
November 1.—All Saints'.
——— 3.—22d Sunday after Trinity.
——— 10.—23d Sunday after Trinity.

INTELLIGENCE.

DOMESTIC.

Episcopal Acts, *by the Bishop of Ohio.*—We have received only partial accounts of the progress of our Bishop in his present visitation. He reached Cleaveland in a little more than a week, and had then preached *eleven* times, but not yet in an Episcopal Church.

At Cleaveland, on Sunday 22d ult, the Bishop preached in the morning, and ordained the Rev. S. Davis to the Priesthood. The Rev. Mr. Lyster read prayers and presented the candidate. Rev. A. Bronson assisted in the Communion. In the afternoon, the Bishop confirmed *nineteen*.—*Gambier Observer.*

Ordination.—At Salem, Massachusetts, on Sunday, September 29, Mr. George W. Cole, of Saco, Maine, was admitted by the Right Rev. Bishop Griswold, to the Order of Deacons. The candidate was presented by the Rev. Mr. Baury, of Newton, Massachusetts. Sermon by Bishop Griswold.—*Episc. Recorder.*

Clerical Change.—The Rev. Henry R. Judah, late of Bridgeport, Conn., has accepted a call to the rectorship of St. John's Church, Troy, N. Y.

Convention.—We have received the following communication respecting the Convention. We regret to find that our laity are so indifferent in regard to the ecclesiastical proceedings of the Diocese.—*Epis. Watch.*

Norwich, Conn., Oct. 9, 1833.

Mr. Editor,—When I promised you an account of the Convention, it certainly did not appear necessary to add a promise releasing me from my engagement, in case no Convention should take place. Such an event has, however, occurred. We have been two days here; between twenty and thirty clergymen are present; but on no occasion has a sufficient number of lay delegates appeared, to constitute a quorum. We have, therefore, had no Convention—we had none last autumn; and how the ecclesiastical business of the Diocese is to be transacted, while the laity seem so utterly forgetful of their duty, I know not. I have, for a number of years, observed a growing inattention in regard to the meetings of the Church; but never anticipated the failure of *two* successive attempts, in this compact Diocese. That improbable occurrence has, however, been realized; and if it has cast a blot on our reputation as a Diocese, not soon to be wiped away or forgotten, let those answer for it who were elected as delegates, did not decline the appointment—and stayed at home.

The clergy and laity met in the church on Tuesday, at the hour appointed. Prayers were offered up by the Rev. F. Holcomb, and the Convention sermon was preached by President Wheaton. On calling over the roll, *twenty-one* clergymen answered to their names; and the lay delegates were desired to hand in their certificates to a committee appointed to receive them. The meeting then adjourned till 3, P. M. On re-assembling, the committee reported *seventeen* laymen as entitled to seats in the Convention; but as the constitution requires *twenty* to constitute a quorum, no business could be done. The parochial reports were read, however, and a communication from the Secretary of the General Convention, relative to certain alterations in the Rubrics, &c. was laid before the meeting. The evening being very stormy, the meeting adjourned till the next day at half past eight.

Wednesday came, and there was still no quorum. At 11 o'clock divine service was held, and a sermon was preached by the Rev. Dr. Croswell. In the afternoon, two lay delegates were still wanting to enable the Convention to organize. The case being a hopeless one, the assembly adjourned soon after: and thus another ineffectual attempt has been made in this large Diocese, to convene a sufficient number of members for the transaction of business. I ought to have mentioned that the Rev. Mr. Pyne preached on Monday evening; and on Wednesday evening, the Rev. Mr. Kellogg delivered a discourse before the Society for the Promotion of Christian Knowledge, when about $60 were collected.

Numerous convocations of the clergy were held, and the occasion was by no means without interest, though the business of the Diocese was necessarily laid over. It is rumored that an attempt will be made to call a special Convention in a few weeks—with what success, time only can discover.

Clericus.

Convention of Ohio.—From a statistical report of the Diocese of Ohio it appears that the number of baptisms reported in 25 parishes is 232. The number of Sunday School scholars and catechumens in 19 parishes, 1268. Number of communicants added in 22 parishes, 164.—The whole number reported in 35 parishes, 1234.

The following-named individuals compose the Standing Committee for the present year;—Rev. Wm. Sparrow, Wm. Preston and M. T. C. Wing, and Messrs. E. Alling, D. Prince and G. P. Williams.

A Committee was appointed by the Convention to revise the Constitution and Canons of this Diocese, and report at the next meeting.

A Constitution was adopted for the formation of a Society for the benefit of the widows and children of deceased Clergymen, and a Committee appointed to obtain an act of incorporation.

The next Convention is to be held in St. Paul's Church, Chillicothe.—*Gambier Observer.*

Convention of Kentucky.—Our readers are aware that the session of this Convention at the appointed time was prevented by the prevalence of the cholera at Lexington. The adjourned meeting of the Convention will be held in the same place, on Thursday, the 17th inst, and will continue until Sunday. A correspondent in that diocese requests us to ask the prayers of God's people for his blessing upon those assembled on the occasion. When we remember that the "effectual fervent prayer of a righteous man availeth much," it is well to make such requests. It is want of faith alone which can render us careless in making or complying with them.—*Episc. Rec.*

New Churches in Virginia.—We are gratified to perceive indications of great improvement in the state of the Church in Virginia. The additions to its communion within a few years past, have been numerous and valuable. Old congregations have been revived, and new ones formed; some in situations where the Church had been forgotten, and others where it had never been known. The venerable edifices in which former generations worshipped, have, in many instances, been repaired, and a large number of new churches are erecting. Among those now building, or about to be built, are the churches at Orange, Madison, Spotsylvania, and Richmond court-houses, and three in Caroline county,—one of which is at the Bowling Green, another at Port Royal, and the third about eight miles south of Fredericksburg. South Farnham Church in Richmond county, a large and well-built edifice, erected before the Revolution, is about to be repaired and fitted up for public worship.—*Ib.*

Bristol Collegiate Institution.—This important school was opened on the 2d of October, according to previous notice. There have been admitted into the College classes nearly 20, and into the other departments about 30 students. The Faculty of the College are all present but one, who is to be shortly at his post. There are here collected fifty young men, generally speaking between the ages of 17 and 25, the most of whom are preparing themselves to preach the glorious Gospel of Christ. Those who are needy, are on the scholarships of the Episcopal Education Society, under whose auspices and efforts this valuable Institution has been established. The farm, nearly 400 acres, is now yielding its large crops. The buildings have been thoroughly and beautifully prepared for the accommodation of the officers and students, and a workshop three stories high has been erected; and although more than double the number of students who were expected, have presented themselves to enjoy the benefits of the Institution, they find themselves well provided. The Society has built a wharf on the farm, at which one of the lines of steam-boats to New-York will land; of which arrangement, due notice will be given to the friends of the Institution. How happy is it that this all-important effort has been so well consummated! How gratifying to the liberal friends of the cause, that they have contributed to bring it thus forward! $50,000 would be an inadequate compensation for that which has cost little more than $20,000. Nothing could be a compensation, when the whole plan is considered, and the stable and permanent foundation on which its prospects are now placed. There wants now a library and philosophical apparatus, and the annual support of the plans of the Society, by the friends of religion and the Church.

FOREIGN.

During the session of the Congress of Chili, the President submitted for the consideration of the Senate on the 27th June, the project of a law, admitting the vessels of Old Spain into the ports of the republic, upon the same terms as those relating to other friendly nations, and allowing them the same privileges on imports, the liberty of establishing commercial and manufacturing houses, the protection of the laws, &c.

One of the reasons assigned by the President for framing this project is, that the present state of the press in Chili rendering it impracticable to produce those works which are necessary for instruction in schools and higher seminaries of learning, it is the interest of the republic to procure them from the mother country—where alone they can be found in the idiomatic purity.

The African Expedition.—Letters have been received from Mr. Lander, dated Fernando Po, May 9. Our readers have been already informed of the expedition having entered the river Niger. It appears that the crew had caught the fever on the coast, and that they carried the infection with them. During the first month not less than twenty deaths occurred among the persons composing the expedition; in the second, five. Of the officers only three remained alive, namely, Messrs. Laird and Lander and Lieut. Allen. Mr. Briggs, the only son of Dr. Briggs, of this town, is among the dead. As the survivors had become seasoned to the climate, it was hoped that few if any additional deaths would occur.

Mr. Lander left the steam-boats on the 14th of April, about 400 miles up the Niger, opposite the mouth of Lake Tschad. The object of his voyage to the coast was to procure necessaries, &c.

The country on the banks of the Niger was found to be highly fertile, and capable of being made to produce all kinds of tropical fruits, &c. The natives had received the expedition in the most friendly manner, and an amicable intercourse between them had taken place. One of the native kings or chiefs had visited the steamers, and was surprised and delighted with what he saw. He returned the compliment by inviting the officers to an entertainment on shore. At this *fête* his majesty produced two men, whom he was about to offer as a sacrifice in honor of the visit of the white men. He was, however, entreated to spare the victims, and yielded to the entreaties of his new friends with a truly royal grace.

The letters speak, we understand, very confidently of the ultimate success of the commercial objects of the expedition. Had it not been for the ravages caused by the fever, the most complete success would, ere now, have attended the enterprise.

Germany.—Liberty has gained another triumph.—Doctors Worth and Siebenpfeffer have been tried and acquitted. These distinguished patriots, men of great learning and science, were accused before the tribunal of Landau of high treason. The circumstance which led to this vile charge, was the bold and intrepid manner in which these liberal-minded individuals arraigned the conduct of the Confederation, and the infamous edict which issued from the Diet of Frankfort. For this they were arrested, their houses pillaged, their property destroyed, and themselves thrown into prison. Their speeches were denounced as seditous, their doctrines as revolutionary, and they were charged with having a design to overthrow the government. The learned Doctors conducted their own defence, and, as the conclusion shows, with eminent success. They did not shrink from avowing their sentiments,—they reiterated the very principles in their addresses to the jury for which they were defending their lives,—they fearlessly relied upon these doctrines, and asked for death if these opinions were not permitted to be held. An honest jury coincided with their sentiments, approved of their principles, and have nobly restored them to life and liberty.—*Presbyterian.*

ACKNOWLEDGMENTS.

CITY MISSION.

The Treasurer of the New-York Protestant Episcopal City Mission Society, acknowledges the receipt of the following sums toward the erection of the Church of the Epiphany in Stanton-street—

By the Committee of the Church of the Ascension:—From

Mr. P. G. Stuyvesant,	$100 00
Mrs. Doctor Watts,	50 00
Miss Phebe Glover,	50 00
A Parishioner,	40 00
Mrs. Doctor Francis,	25 00
Mr. Augustus M. Ward,	20 00
Mr. George Bruce,	10 00
Mr. Joseph Pettit,	5 00
Mr. H. Booraem,	10 00
Mrs. Doctor Stevens,	10 00
Mrs. Morris,	10 00
	$255 00

L. Phillips, *Treasurer.*

N. Y. AUXILIARY BIBLE AND COM. PRAYER BOOK-SOC.

The Treasurer of the New-York Auxiliary Bible and Common Prayer-book Society, gratefully acknowledges the receipt of Fifty Dollars; being a donation from "The Association of St. George's Church, New-York, for the Promotion of Christianity"—to be appropriated to the circulation of the Book of Common Prayer.

Charles H. Roach, *Treasurer*,
No. 4 Cedar-street.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer of the Protestant Episcopal Tract Society has great pleasure in acknowledging the following sums, viz.

1833.		
Oct. 12.	From the Auxiliary Tract Society of Christ Church, Binghamton, Broome county, by Rev. Hiram Adams,	$10 00
" 16.	From the Auxiliary Tract Society of New-London, Conn., by Rev. Isaac N. Hallum,	3 00
	Dues from two subscribers, $2, and from one new subscriber, $1,	3 00
		$16 00

Thomas Browning, *Treasurer.*
At the Press Buildings, 46 Lumber-street.

New-York, Oct. 17, 1833.

The subscriber acknowledges the receipt of Fifteen Dollars and thirteen cents, by the hands of Henry Barclay, Esq., being the amount contributed by the congregation of Trinity Church, Ulster, to the Missionary Fund of the Diocese.

Floyd Smith,
Treasurer Diocesan Convention.

GENERAL MISSIONARY SOCIETY.

The local Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of sundry articles of dry goods from Mrs. Morris Robinson, to be sent to Miss Cadle, at Green Bay, for the purpose of clothing the children under her care—consisting, as per memorandum, of the following; viz:—

13	yards	Sattinet.		
13 1-2	"	brown Canton Flannel.		
18	"	blue	do.	do.
24	"	green	do.	do.
21	"	Muslin, and		
6	pair of Stockings.			

All which have been forwarded to their destination.

There have also been received and forwarded to Green Bay, thirty copies of Rudd's Geography, and some other books, for the use of the Mission School at that place,—a donation from Miss Sophia Crittenton, of Elizabethtown, New-Jersey.

October 16, 1833. James Swords, *Agent, &c.*

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending October 17th, from the following persons, viz:—

J. B. Urquhart—L. H. Redfield—R. P. & C. Williams—Rt. Rev. G. W. Doane, D. D.—Postmaster, Lansingburg—Reuben T. Thom.

A Gentlewoman, of known respectability and Christian character, is wanted to fill the station of Matron in the Institute at Flushing, Long Island. Letters, post paid, with references, to be addressed to the Principal,

Wm. Augustus Muhlenberg.

WANTED,

By a Lady who has had some experience in teaching, A situation as Governess in a respectable family. Residence in the city would be preferred. Address the Rev. W. R. Whittingham, at this office, 46 Lumber-street.

Oct. 19, 1833.

LITTLE NECK ACADEMY, LONG ISLAND,
Fifteen Miles from New-York.
Rev. E. Wheeler, *Principal.*
Jeremiah W. Murphy, *Teacher.*

The Winter Term of this Institution will commence on Monday, the 4th of Nov. next. Having engaged the services of Jeremiah W. Murphy, an experienced, well qualified, and approved Classical Teacher, the Principal confidently invites the attention of the public to this Institution, as offering advantages equal to other elementary schools, for obtaining an English or Classical education.

The Principal can accommodate a few more Students as boarders in his family, where every attention will be paid to their morals and improvement in literature.

Terms can be known by applying at the Episcopal Press, or to Swords, Stanford & Co.

Little Neck, Oct. 16, 1833.

THE CHURCHMAN'S ALMANAC.

The N. Y. Protestant Episcopal Press have published, "The Churchman's Almanac for the year of our Lord 1834; being the second after leap-year, the 58–59th of American Independence, and 49th since the organization of the Protestant Episcopal Church in the United States of America: containing, beside the usual calendar and celestial phenomena, various items of useful information, and condensed views and statistical tables of the present state of the Church and her Institutions."

Price:—6¼ cents *single*—50 cents *per doz.*—4 dollars *per hundred.*

For the Churchman.

Colonization.

Suggested by the recent Meeting at Masonic Hall.

Hark! o'er the land a trumpet-voice,
Whose loud awakening call,
Bids hearts, once wrapp'd in gloom, rejoice,
As misery's fetters fall.
That voice shall peal from deep to deep,
From echoing shore to shore,
Till Afric's down-trod sons shall weep,
And toil and groan no more!

And ye who sit in purple pride,
In vain may close your ear;
With lip of scorn the cause deride,
And pass it with a sneer.
For on that realm of wo and night
Shall rise a brighter day,
Commingling with mind's deathless light,
Religion's holier ray.

It is a blessed thing to break
Dark slavery's cankering chain,
And bid the long-dimm'd eye awake
To freedom's light again.
But, O thrice blessed, from the *soul*
Its fetters to unbind,
And o'er its waken'd vision roll
The glorious light of mind.

It shall be done! for lofty hearts
To that high task have bent,
Whose holy zeal till life departs,
Shall burn with that intent.
It shall be done! for even now
The deed hath won success,
And God benignant stoops below,
To succor and to bless.

For this the statesman's heart is stirr'd,
Till kindling thought breaks forth,
In words whose startling tones are heard
O'er all the listening earth.—
For this the man of God doth pray,
Whom fervent hopes inspire,
And thoughts from his warm lip make way
As it were touch'd by fire!

Pause not till holy light illume
Dark Ethiopia's bounds,
And pierce the deep and brooding gloom
That all that land surrounds!
Then shall rich blessings on your head
By countless hearts be given,
For that your voice hath heralded
Their happy path to heaven! B.

SUNDAY SCHOOLS.

SUNDAY SCHOOL BOOKS.

Victoria, by Mrs. Sherwood, Author of The Orphans of Normandy, The Fairchild Family, &c. &c. Philadelphia: J. Whetham, 22 South Fourth-street. 1833.

This book we regret to say we cannot recommend, as suitable for an *Episcopal* Sunday School library. It contains, we think, *sentiments* to which a large portion of the members of our Church do not subscribe. Of many of the occurrences of which it gives an account, it may be said, they are very unnatural and manifestly improbable, I was going to add, almost impossible; it is certainly *inexpedient*, to use no severer term, to present *such* an exhibition of Romish faith and Romish artifices as is contained in it. George Rosebury proves himself a very pliant young divine. He is, to use his own language, p. 239, "vanquished, routed, discomfited" by a Jesuit, in an argument of but a few minutes' length, and then, in a conversation of about the same length, his friend Reynolds "shakes some pre-conceived notions of his respecting the Church of England!" p. 249. He can "admit an idea without having particularly inquired into it." p. 250. We do trust *we* are "wholly cut off from Popery," and yet *we* believe that Christ has promised to be with his visible Church always, even unto the end of the world. We do moreover believe, that in the expression, "Lo, I am with you always, even unto the *end* of the *world*," there is the most direct and plain allusion to *something visible*, which was to continue to the end of the world. We think it is that *society* which was to be formed of baptized persons, and its *officers*, through whom Christ was to perpetuate the commission he gave his apostles to teach, baptize, and send others to do the same acts. We believe that the *spouse* of Christ is a *visible* spouse, the body of Christ a visible body, the members of which are commanded to let their light so shine before men, that others *seeing* their good works, may glorify our Father who is in heaven. Nor can we believe that Christ acknowledges more than *one* spouse, or claims to be the *head* of more than one body,—or in other words, that there is more than one visible Church. But in *Victoria*, p. 245, we are taught this is "a fundamental error," yea, "heresy," p. 247, and "a Popish heresy," p. 252. We, however, happen to find the "error" and the "heresy" set forth in the 19th Article of our Church, in the following language, "The visible Church of Christ," &c.

We were sorry that neither George Rosebury, nor his friend Reynolds, could overthrow the argument of the Jesuit, by which he proved to the former, the Church of England was "no Church, and had no priesthood," p. 238, in any other way than by denying that there is only one visible Church.

The Scriptures speak of but "*one* Lord, *one* faith, *one* baptism." One of our creeds instructs us to say, "I believe *one* catholic and apostolic Church." There may be many *branches* of the *one* true "vine." There may be many principalities in the one "kingdom." The word *churches* we are aware may be found in the Bible, as noticed in the work before us, p. 246. But does not the word thus used denote only *congregations* or *branches*, of the one Church, and members of the one body?

There are many Episcopal Churches in the city of New-York, and yet they all belong to *one* family. We speak of the Church in the State or Diocese of New-York, and of the Church in New-Jersey, &c.—churches, so called, because they are complete in themselves, being fully organized, and having in each diocese one to confer and hand down the ministerial authority. Yet do all these come together in *one* general convention, composing the Protestant *Episcopal* Church in the United States, which is united again with other Episcopal communities, and all forming but *one* Church,—the Church, the *visible* Church, where "the pure word of God is preached, and the sacraments be *duly* ministered," Art. 19,—and whereof Christ alone is supreme head, being with it *always* even unto the end of the world; perpetuating the commission he gave his apostles, by enabling them to commit the same unto faithful men, and transmitting it by uninterrupted succession to our own times.

We cannot knowingly be instrumental in disseminating loose, and what we conceive to be erroneous views of the Church as a visible society; and therefore we exclude the neatly executed little volume of Mrs. Sherwood from our list of Sunday School books.

The Episcopal Church is taking a lofty stand, not only in our own, but in foreign countries. Let her be seen in her true colors; let not her distinctive principles be concealed or kept back. Let her banner, Evangelical truth, Apostolic order, wave from all her "palaces and houses." "Episcopacy" has been "tested by *Scripture*," let us not be ashamed to avow, we *believe* it to be *the* divinely appointed order under which Christ designed his Church should be placed.

We have alluded to foreign countries. Some passages from a letter recently received from Europe, from a distinguished divine of our own branch of the visible Church, will show we have made no gratuitous assertion.

"I beg you to accept my warmest thanks for the very interesting parcel of church pamphlets which you sent me by the Yellow-Bird. It will be a pleasure to you to know that your kindness to me has been productive of more extensive benefit; for the pamphlets have been circulated among the English clergy and laity here and in Florence, and read with great interest and avidity. The embarrassed situation of the Church of England at this moment, occasioned by those very abuses which Bishop Hobart pointed out, leads her members to reflect seriously upon the example set by our Church; and I assure you that American institutions, ecclesiastical as well as political, are rising in their estimation. As soon as I can spare these pamphlets I shall send them to one whom I have before mentioned to you as taking a lively interest in the affairs of our Church; and I am not without hopes that through this channel a knowledge of our Church polity may be conveyed to the King of Prussia, who is extremely desirous to introduce Episcopacy into his dominions.

The tendency of our political institutions in America renders the utmost caution necessary in supporting the sanctity and inviolability of the Episcopal character."

BIBLICAL CRITICISM.

From the Protestant Episcopalian.

EXPOSITIONS

Of certain passages of Scripture, often quoted for the increase of piety, but with such misinterpretations as tend to an opposite result: with an Appendix.

As the passages will be merely in the way of specimens, they shall be only six in number: three from the Old Testament, and the same from the New.

Jer. xvii. 9. The heart is deceitful above all things, and desperately wicked: who can know it?

For the right understanding of these words, it is necessary to proceed to the next verse, where we read—"I, the Lord, search the heart, I try the reins, even to give to every man according to his work, and according to the fruit of his doings." The meaning is, that however difficult it may be to detect the evil designs which may be in the hearts of others, they are known to the great Searcher of hearts, by whom they will be punished in due time.

That a man may be a stranger to the state of his own heart, is so certified by our knowledge of human nature, and so often affirmed in the Scriptures, as not to stand in need of this text for the establishment of it. When, however, it is considered as declaring not merely the difficulty, but the impossibility of self-knowledge, it is made to supersede the duty of self-examination, which is powerfully pressed in the Scriptures.

Accordingly, the misinterpretation, instead of being promotive of piety, is adverse to it; and, when detected by an attentive reader, may tempt him to deny that measure of the misery of man, which was exhibited to him in a stronger point of view than reason and scriptural truth will warrant. Self-knowledge is an attainment of great difficulty; but, under the influence of divine grace, it is possible, to the extent of our being aware of our principles of action, and of how far they agree with the text of the requisitions of the Gospel.

Prov. xxiv. 16. A just man falleth seven times, and riseth again.

In the immediately preceding verse it is said—"Lay not in wait, O wicked man, against the dwellings of the righteous." Then follows a reason of the counsel, "for a just man falleth seven times," that is, it may so happen; and, in ordinary cases, under the command of a special Providence, will probably "rise again." "But the wicked shall fall into mischief:" meaning what is permanently such.

The place is often quoted, as though the fall were into sin; and the intention is, for the humbling of men in their own eyes. Now, so far as the object is to make us sensible of the imperfection of our best services, and the danger of the intermixture of foreign motive in the performance of them, the sentiment is correct; while there is no need of perverting the text from its intendment. The meaning of the misinterpretation must be, that the righteous man falls seven times into sin, according to the sense of the definition—"Sin is the transgression of the law." It will be in vain to plead the imperfection of our best actions, and what the Psalmist prayed—"Cleanse me from my secret faults," that is, from such as have escaped my consciousness, because of their minuteness. In respect to these, we are always fallen, and never rise. Here, then, is a humility of human creation, which may be made the cover of great delinquency. This is especially the case, if the quotation be "seven times a day," agreeably to the translation called the Bishop's Bible. Although that translation has been superseded for about 200 years by the translation now in use, which, in rendering the place, is strictly agreeable to the original Hebrew; it is not uncommon to find the text quoted in sermons, agreeably to the other.

It is one of the faults of the homilies in their present form, that having been composed while the former translation governed, they have its erroneous rendering of the present text.

Isaiah xxxiii. 14. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings?

It is a question; and the answer to it follows immediately—"He that walketh righteously and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hand from holding bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil." This man may "dwell with the devouring fire, and with the everlasting burnings." Accordingly, they were not those of the final retribution of iniquity. The words must be hyperbolically significative of some expected desolations of very long continuance. Commentators suppose them to have been apprehended from the Assyrians.

There is no design of decrying the interpretation of many passages of Scripture, to a never-ending state of punishment in a future world. The promises and the meanings of the word of God are expressed in terms indicative of the same duration. But when the sense of the text is stretched to a future state of retribution, as is sometimes done in sermons; if a hearer, on going home, should desire to impress the awful truth on his mind, by a perusal of it in his Bible, he must be surprised at finding that he has received a false alarm from the preacher, so far as the text was pretended to have a bearing on the subject. In such a case, is there not the danger of his suspecting the entire destitution of authority to the point?

1 Tim. i. 15. Christ Jesus came into the world to save sinners; of whom I am chief.

This chiefly, for reasons to be given below, must have been grounded on the peculiar character and circumstances of the apostle, because of the wonderful grace displayed in the miraculous mean of his conversion; contrasted with his hereditary and long-cherished prejudices, and his prominent agency as a persecutor of the Church. Should we reject this interpretation; adopting that of his confessing of himself a worse man than any other sinner, before his conversion; what shall we make of the notice of "Ignorance and Unbelief," as qualifications of his faulty conduct? How shall we reconcile his saying—"Men and brethren, I have lived in all good conscience before God unto this day?" Again he says—"I was zealous toward God, as ye all are." These sayings are inconsistent with the notion that he thought himself the most wicked of the sons of men.

Yet the same declaration is made by many reclaimed sinners who do not seem to have been guilty of any act of baseness; and who would consider themselves as injuriously treated by the charge of it. The confession has the appearance of deep humility. But may it not come under the head of that "voluntary humility," which, in the apostles' time, consisted in the worshipping of angels? What is worse, may it not indicate the taking of the stand of a high profession, under which the passion of a lurking pride may occasionally show its head, from the covering of a contrary cast of character?

The usual reply is, that such language may become any sinner, because he must know more of the sinfulness of his own heart, than he can know of that of any other man. Under such incompetency, how can he be qualified to draw a comparison between the two? And seeing that the confession, in the mouths of some, is without any other evidence of the professed sensibility; is not this one of the subjects on which there should be shunned "the appearance of evil;" and on which there should be regarded the precept—"Let not your good be evil spoken of?"

1 Cor. viii. 13. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend.

From the context, it is evident that the eating spoken of was of meat offered in sacrifice to idols: a matter not sinful in itself, but made so by circumstances; since "some, with conscience of the idol, eat it as a thing offered to an idol." In this way, the Apostle intimates, "through thy knowledge shall the weak brother perish, for whom Christ died." He adds—"When ye sin so against the brethren, ye sin against Christ." Then follows the text.

It has been perverted to the position, that this or the other practice, not contrary to any law of God, but construed to the being so by the excessive scrupulousness of some, is to be avoided, to guard against the giving of offence. Let there be two instances: one of them is the taking of an oath when exacted by lawful authority; and the other, the playing on an instrument of music; of which the former may fall under the head of moral obligation, and the latter may be made a help to devotion. Whether possessed of these properties or not, they are within the bounds of Christian liberty. Yet, on the contrary supposition, they are to be abstained from, out of tenderness to the consciences of some sincere persons.

Even on the subject treated of by the Apostle, the demand is not consistent with what he had said in the next chapter but one after the text, [v. 25, 26,] "Whatsoever is sold in the shambles, that eat, asking no questions for conscience' sake, for the earth is the Lord's, and the fulness thereof." Then he goes on to distinguish between the thing permitted, and that designed to be prohibited—"If any of them that believe not bid you to a feast, and ye be disposed to go, whatsoever is set before you, eat, asking no question for conscience' sake. But if any man say unto you, this is offered in sacrifice unto idols, eat not; for his sake that showed it, and for conscience' sake." On the supposition of the correctness of the scrupulousness here dissented from, these sentiments of the Apostle are in direct contrariety to what he has said in the 14th chapter of the Epistle to the Romans, [v. 2 and 3,] "One believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not, judge him that eateth." And we read in the first Epistle to Timothy, [iv. 4,] "Every creature of God is good, and nothing to be refused, if it be received with thanksgiving."

The misinterpreting of the text is carried far beyond the question of meats, to matters held to be indifferent by professing Christians generally, yet condemned by one or by another sincere professor, or by some collective body of that description, leaving scarcely any thing without the sphere of the Christian liberty affirmed by the Apostle.

The error in question may have a fair appearance; but it is unsustained by the text. It is also dangerous: the creating of imaginary duty, having a tendency to the extreme stigmatized by our Saviour, under the terms of "straining at a gnat and swallowing a camel."

Matt. xii. 36. But I say unto you, that for every idle word that men shall speak, they shall give account thereof in the day of judgment.

The connexion shows, that under the term "idle," which in the original has a great latitude of signification, there must be meant, in this place, something essentially and obdurately sinful. What gave occasion to it, was the uttering of blasphemy against the Holy Ghost. It cannot but be supposed, that the denunciation may be applied to sins of much less magnitude; and that it ought to be a caution against all those licenses of the tongue, which has caused the pen of inspiration to record it—"A fire, a world of iniquity, setting on fire the whole course of nature, and is set on fire of hell."

It is wide of the intendment of the text, when it is applied, as is sometimes done, to discourse not sinful in itself, but prompting to social converse, because of some degree of satisfaction gathered. It is true, that we are told in another place—"Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God," which has been construed to the same mistaken purpose with the other, since it relates exclusively to the point treated of under the preceding head, of meats offered in sacrifice to idols. If no more were meant than that in conversation there should be avoided all sinful levity; and further, that on occasion given, and where circumstances permit, on occasions sought, in compliance with the counsel of St. Paul, it should be "seasoned" with the "salt" of grace; the maxim is agreeable to the demands of our Christian calling. But to stretch the duty to the precision effected by some professors, although it may be consistent with the sincerity of a portion of them, serves as a cover of grievous inconsistencies in not a few. At any rate, if there be indulgence of the passion for the enlargement of Christian duty, let it not be nourished by a wresting of Scripture passages from their proper senses; and let it be without damage to what is essential to Christian morals.

Other texts might be exhibited to the same purpose; which is to show that every endeavor to heighten the grade of Christian duty in one respect, has the effect of lowering it in some other. We are admonished by the highest authority, that "Satan is transformed into an angel of light." If, as is here conceived, his appearances may be detected in the misuses of holy Scripture which have been specified, it will not be useless to have put forth this endeavor to verify that other passage of Scripture—"We are not ignorant of his devices." W. W.

AN APPENDIX:

Containing, 1st. An Exposition of a singularly-applied Text; and, 2dly. A Collateral Consideration relative to the preceding Expositions.

1st. The text is—"Cursed is every one that hangeth on a tree."

It could not be brought within the limits of the preceding expositions, which were limited to passages, the misunderstandings of which were thought to have tendencies opposite to those designed of them by a mistaken piety. The same cause may have originated the misuse of the passage in hand; although, however groundless and radically exceptionable in itself, it is not known to have had similar effects.

The punishment of crucifixion was held in such a light by the Jews, as to reflect the extreme of infamy on the sufferer; which gave occasion, in ordinary discourse, to the saying in the text. St. Paul alludes to it, in order to show the depth of humiliation to which the Saviour condescended for us men, and for our redemption. The saying has reference to his person, and not to the cross on which he suffered.

But some Christian orators, in order to raise the tone of their eloquence, delight in calling it "the accursed tree." In their defence this text is pleaded; and it being the only one pretended, must not such cursing be a profane act? aggravated by the place of delivery—the sacred desk; which, above every other place, ought to be excused from whatever is contrary to decorum, much more to good morals. The same St. Paul often glories in the cross; and although it is by a metaphorical use of the word, and to be significative of the precious truths associated with it; yet he would not have adopted the figure to denote what elsewhere he had loaded with a curse.

There can be no impropriety in respecting the figure of the cross as a mere emblem, reminding of the salutary truth of redemption. This was a favorite idea in the primitive Church. It is also recognised by ours, in the office of baptism, and in other ways; sometimes by a display of it on our pulpits. When this happens, there is a ludicrous inconsistency in a preacher's venting of his curse on the original of what is emblematically exhibited to his hearers immediately under him.

The Roman Catholics bend their bodies in adoration of the cross; and so extensively prevails their superstition in this matter, as to have given rise to the opinion, that if there should be brought together all the pieces of wood alleged to be parts of the cross on which the Saviour suffered, the mass of them would be equal in bulk to the timber constructing a first-rate ship of war. Perhaps it was the abominating of this which led to the other extreme.

Many ministers fall into the use of the expression unconsciously, from its being familiar to them in sermons and in books.

2dly. The collateral consideration is the danger of endeavoring to improve or to superadd either to the faith or to the morality of the Gospel. In addition to the expositions of the six texts of Scripture, let there be this further illustration of the point.

It will be allowed by all, that there is the substance of the ten commandments, in the abbreviated form of loving God with all our heart, and our neighbor as ourselves. This compend of duties cannot be carried to too great an extent. But when the duties descend into details, and become applied to the various branches of human agency, there may be obtruded, under each, something wide of the design, and contrary to the spirit of the whole system. The love of God, of course involving zeal for his glory, may be made the sanction of unrighteous wars, as in the case of the Crusades; and as in the forcing of a true religion, or of what may be supposed such, by the means of temporal penalties on conquered nations. So, in regard to the other head of obligation, if, out of an imagined dictate of mercy, there should be a relaxation of law, in too slight a punishment of crime; to which some philanthropists would extend indulgence approaching to impunity; it would be cruelty to mankind at large; and not the matter designed by the commandments of the second table. These remarks are made to guard against the jealousy of an endeavor to impose limits, where there can be none, on the required extent of obedience. No; let it be unlimited, but directed to its proper objects.

To the losing of this view of the subject, there may be ascribed the most, and perhaps all of the errors of the Roman Catholic superstition. Mistaken piety began a series of sentiment, which, under the cover of reverence for the eucharist, ended in the tenet of transubstantiation. The like holy fervor begun in reasonable respect to the memories of martyrs and other good men, but taking its course in a wrong channel, drew to the addressing of them by adoration and invocation. Zeal for the unity of the Church, as contemplated by the divine mind, in one common faith and discipline, was made a cover for the devising of a unity under one common head, formidable to the prerogatives of princes, and to the liberties of subjects; which could never have been designed for innumerable countries, severed from one another by diversities of interests and of habits, and not intended to be under one government, as in the instance of the Hebrew commonwealth. And there is no duty more conspicuous in Scripture than a reasonable measure of abstraction from the world, for meditation and prayer. But this holy object has been extended to what is not required—retirement from the duties of active life, into deserts and monastic institutions; which has been the cause of much injury to society. The consideration might be extended to a greater variety of points.

The same influences of human frailty may be detected in the history of Protestantism. It has been visible in those excitements of the animal economy, which have produced the extravagances of camp-meetings; of protracted meetings for prayer and preaching; and of a species of revival, which, if acting co-ordinately with the operation of the Holy Spirit, it has aided in calling some sinners from the errors of their ways; has had a more extensive effect in strengthening the holds of infidelity; and in causing transient appearances of conversion, to be the beginnings of irrecoverable apostasy.

For such extravagances there are not alleged to be precedents in the scriptural accounts of the early propagation of Christianity; but they are the pure stream of the holy system, deteriorated by the currents of contrivances merely human.

From all such mixtures of truth and error, we shall be preserved under the influence of the grace of God; in proportion to our adherence to the maxim given under the old dispensation, but equally applicable under the new—"To the law and to the testimony." W. W.

PRACTICAL.

From the Edinburgh Review.

FAMILY WORSHIP.

The salutary influence which family worship is fitted to exert on the domestic relations; the success which it is calculated to secure to the performance of domestic duties; its tendency to diffuse the blessings of real religion among the members of a household; the consolation it cannot fail to yield in times of trial and danger; and the effects it is likely to produce on society at large, are considerations which, however important in themselves, seem to have little or no weight with the mass of mankind at the present time. The dictates of revelation apart, men seem blind even to the light of nature itself on this subject. The *lares* and *penates* of the Heathen were household divinities, to whose interposition they ascribed their success in domestic and secular affairs. The North American Indians are in the habit, to this day, of presenting family offerings to the Great Spirit; and the Roman historian has recorded the very instructive fact of C. Fabius, when the capitol was besieged by the Gauls, not omitting the customary family sacrifice on Quirinal hill. These instances ought to put to blush those professing Christians, who have so many things to plead in excuse of their habitual neglect of this plain and interesting duty. It has been too much the custom to represent the services of the domestic altar as possessing a plebeian character, unsuited to persons of rank and learning. It is to the honor of the Scotch peasantry, that these simple and beautiful rites have been more punctually observed by them than by their superiors in worldly station. The cotter's humble roof has often echoed the voice of psalms, when in the splendid mansion of the lord of the soil has been heard nothing but the noise of carnal revelry. But this difference arises from nothing which is necessarily involved in the nature of the exercise itself; an exercise which, instead of having a tendency to sink the rich to a level with the poor, is fitted rather, from its very nature, to lift both poor and rich to an elevation in which all the adventitious distinctions of this world are utterly lost. Nor are Abraham, and Job, and Joshua, and David, and Cornelius, all of whom observed the worship of God in their families, persons with whom the highest on earth may feel ashamed of being associated. Nothing, we are convinced, could tend more to avert the judgments of God from our land, and to secure a copious supply of national blessings, than the diffusion of a sincere and ardent spirit of family devotion among all classes of society, especially those of higher rank. The importance that attaches to the family relation, and the advantages which necessarily spring from family religion, should operate powerfully in promoting a revival in this department of divine worship.

"That such an economy," says Mr. Davies, speaking of the institution of families, "is attended with great and extensive advantages of a temporal character, is obvious and universally recognised. Under no other arrangement can we imagine human nature in its present condition, as likely to enjoy so much of comfort or happiness. No other plan can we conceive as so well calculated to develope some of the best and liveliest affections of the heart, to call forth the noblest and more generous sentiments of our intellectual and moral being, and to form the character for the exercise of every social or manly virtue. Families are so many enclosures secluded from the tumultuous encroachments and thoroughfares of public commerce, and sacred to the cultivation of every calm, and tranquil, and benevolent disposition; nurseries of thoughts and feelings too delicate and refined for the rough atmosphere of worldly intercourse; temples of peace and concord, whose music would cease to vibrate on the ear, if the strings of domestic union were cut in sunder; scenes of mutual tenderness and attachment, in which a thousand nameless charities are exercised from day to day, that would necessarily wither and die, if thrown upon the broad and unclaimed common of our general nature. For the nurture of affections, which could have flourished in no other soil, but are here found to expand as in a genial clime, families will thus be unquestionably found pre-eminently favorable and congenial."—*West. Rec.*

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